

CONCORDIA THEOLOGICAL MONTHLY



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in Christian Education
RICHARD R. CAEMMERER

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Reprint from the *Living Church*

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Kerygma and Didache in Christian Education

By RICHARD R. CAEMMERER

EDITORIAL NOTE: This paper was originally delivered to a conference of Secretaries of Education.

THE present topic enables the discussion of a number of crucial questions. Kerygma, "proclamation," designates the message of the Christian Gospel. Didache, "instruction," has been employed to summarize the teaching of the Bible concerning Christian behavior. Are these terms employed with due attention to their Biblical usage? What is the relation of the one to the other? How are they to be used in religious education? Is religious education adequately structured by these two concepts in combination and in sequence? If so, what is the sequence to be?

I

The terms *kerygma* and *didachē* have become commonplaces in theological discussion. This is due largely to the small but influential monographs of the Briton C. H. Dodd, *The Apostolic Preaching and Its Developments* (New York: Harper, 1936), and *Gospel and Law* (New York: Columbia U. Press, 1951). He affirms that the *kerygma*, e.g., in 1 Cor. 1:21, is that which the Christian preacher preached in order to save people (*Preaching*, p. 7). As displayed in the Book of Acts and the epistles, this preaching was that Jesus Christ died for our sins and rose again; additional ingredients more or less frequently added to this core involved the promise in the Old Testament concerning

the Christ, the description of His incarnation and life, the exaltation to the right hand of God and His intercession, and the promise to return to Judgment after the program of world evangelism is completed. (*Preaching*, summary appendix)

The *didachē*, on the other hand, is ethical instruction, as exemplified in the *Didachē tōn Dōdeka Apostolōn*, which was directed to those who had been converted to the Christian faith. Here the latter portions of the epistles of Paul and Peter give an illustration (*Gospel*, p. 5). Yet also the gospels provide such materials, related to narratives in contrast to the epistles, which relate them to theological doctrine (*ibid.*, pp. 5—7). Dodd is anxious to describe the uniqueness of this instruction. It pertains only to those who were members of the church and had placed themselves "under the judgment and mercy of God as declared in Jesus Christ" (*ibid.*, p. 10). In contrast to the "self-contained and self-justifying system of ethics" (*ibid.*) of the Greek moralists, the Christian didache showed affinity with the Jewish tradition, the way that the *halakha*, or regulation for conduct, grew out of the *haggada*, or exposition of religious truth (*ibid.*, p. 11). The heart of the didache was the sample of conduct given by Jesus Christ and narrated in the *kerygma* (*ibid.*, p. 36). Dodd believes that the motivations of Christian ethics according to the didache are: The kingdom of God, coming yet already arrived; the body

of Christ, the community of the church; the imitation of Christ according to the pattern set up in the kerygma; and the primacy of love. (Ibid., pp. 25-45)

Much in Dodd's emphasis is useful. It is a basic principle that Christian behavior must grow radically out of God's act in Christ and hence that the proclamation of that act must precede the norms of ethical behavior. Dodd is in reaction to an anti-nomianism which weakens the imperatives for action in the New Testament, and he holds up the ethical principles of the gospels and epistles as standards driving to "repentance" and thus as stimuli toward accepting forgiveness and as positive moral guidance for action to those who "have received the kingdom of God" (ibid., p. 64). This corresponds roughly to the second and third uses of the Law as employed by Lutheran theologians.

For Dodd the "law of Christ," his summary of the Christian didache, "works by setting up a process within us which is itself ethical activity."

His precepts stir the imagination, arouse the conscience, challenge thought, and give an impetus to the will, issuing in action. . . . The precepts . . . must become, through reflection and through effort, increasingly a part of our total outlook upon life, of the total bias of our minds. Then they will find expression in action appropriate to the changing situations in which we find ourselves. That is what I take to be the meaning of the "law written on the heart." [*Gospel*, p. 77]

As the Christian behaves himself in keeping with this law, he "bears witness to what the Gospel declares about the eternal nature of God as revealed in Christ, out of which all moral obligation flows" (ibid., p. 82). While Dodd grants considerable

difference in method between the ethical sayings of Jesus and those of the epistles, he is nevertheless anxious to stress that we have to do with a true law, command, and demand of God, and he deprecates suspicion of Christianity as a new law (ibid., p. 66).

Is this polarity of kerygma and didache fruitful for a Lutheran program of religious education? Lutherans remember the attack of the Lutheran Confessions on the idea of Christ as the new Lawgiver (cf. Ap. IV 109, 15; 167, 392; XXVII 271, 17 [Tappert ed., Philadelphia: Muhlenberg, 1959]). A luminous accent on the primacy of the Gospel and of faith in Christian behavior should help us (Joseph Sittler's *The Structure of Christian Ethics*, Baton Rouge: Louisiana State U. Press, 1958). On the other hand, Dodd's accents on "law" and "Kingdom" sound no more legalistic than Martin Luther (cf. Johannes Heckel, *Luthers Rechtsbegriff: Lex charitatis* [Munich: Bayrische Akademie, 1953]), and they underscore accents in the New Testament. Dodd should come under criticism, however, on other counts. His concept of didache is not derived from the New Testament term, and it will be helpful to explore it at first hand. We shall find in the kerygma, furthermore, an affirming of the Atonement which is essential to all ethical action as a Word of God transforming and directing the inner life of man through renewal rather than psychological reflection.

II

The New Testament does not neatly compartmentalize kerygma for unbelievers, didache for believers, as two successive activities. Jesus went about teaching in the synagogues and preaching the Gospel of

the Kingdom (Matt. 4:23; 9:35; 11:1); the Great Commission (28:19,20) employs a similar juxtaposition. Acts 5:42 says of the apostles that both in the temple and in the houses of the Christians daily "they ceased not to teach and preach Jesus Christ"; 15:35 describes Paul and Barnabas preaching and teaching at Antioch; 28:31, Paul at Rome. This juxtaposition is highly important.

The term *didaskein* is used of training toward faith and relation to God, rather than ethical behavior, in such instances as Mark 4:2 (the parable of the sower); 8:31 (Jesus' forecast of His passion); Luke 12:12 (the Spirit teaching what to say in witness); Matt. 7:29 (teaching with the authority setting free from sin); John 8:28 (Jesus' description of Himself as Messiah); John 14:26 (the Spirit's corroborating Jesus' teaching of the Atonement); Acts 5:25 (the apostles preaching in the temple); 18:11 (Paul's preaching in Corinth); 1 Cor. 4:17 (the way of life in Christ); Col. 2:7 (the process by which the faith was imparted in which they now have to be established); 3:16 (applying the Word of Christ to one another, which is the message of the peace of God); Heb. 5:12 (the first principles of the oracles of God); 6:1,2: "repentance from dead works, faith toward God, doctrine of baptisms and of laying on of hands, resurrection of the dead, and eternal judgment"; and 1 John 2:27 (the anointing which we have received from God, i.e., the Spirit working in the heart). True, some usages of the term are specifically directed to ethical counsels, such as 1 Tim. 2:12; 4:11; 6:2, and some are undefined.

The noun *didache* deserves similar exploration. The usage is quite parallel and

suggests that we are dealing with a noun betokening an activity of teaching rather than merely the subject matter of what is taught. Thus Matt. 7:28 (explained in v. 29 as the process of setting free through teaching); 22:33 (the process by which the Sadducees were discomfited); Mark 4:2 (He said to them in His process of teaching, i.e., in the parable of the sower); 11:18 (the teaching related to casting out the money changers); 12:38 (an indictment of the Pharisees which occurred "in His teaching"); Luke 4:32 ("astonished at His doctrine, for His Word was with power"); John 7:16-18 ("If any man will do His will, He shall know of the doctrine whether it be of God or whether I speak of Myself"); Acts 2:42 (a process of training that was correlated with fellowship and sharing with the apostles); 5:28 (specifically of the preaching of the Gospel); 13:12 ("the doctrine of the Lord," the entire complex of the preaching of the Gospel and the reproof of opposition with miracles); 17:19 (the preaching of Paul to the heathen); Rom. 6:17 (the Gospel, by which the Romans had been turned from death to life); 16:17 (the teaching that welds Christians into a unity in the body of Christ); 1 Cor. 14:6, 26 (a form of utterance within a gathering of the Christian congregation, evidently restating former information in contrast to new revelation or interchange of experience); 2 Tim. 4:2 (part of the definition of action taking place in "preach the Word"); Heb. 6:2 (initial training in the essentials of Christian faith and life such as Christ, new life, faith, Baptism, etc.); 2 John 9:10 (the doctrine of Christ essential for having God).

The cognate concept of nurture, *paiden-*

ein, is employed several times in ways quite comparable. Whereas the objective is indeed ethical in nature, the burden of the intrinsic instruction is primarily the kerygma. (Cf. Titus 2:11-14; 2 Tim. 3:14-17)

Interesting are the uses of the term *didaskalia*. They may imply the substance or body of teaching or the process of teaching as it is expressed in didache. They relate quite frequently to the total domain of faith and life in Christ rather than particularly to ethical conduct. Thus 1 Tim. 4:6 ("words of faith and good doctrine" coupled directly with the status of salvation, v.10); v.13 (a unit in the process of communicating Biblical and apostolic truth to the Christian group, along with reading and exhortation); v.16 (the output to the hearer, in contrast to care for personal nurture as a pastor); 5:17 ("word and doctrine" a field of labor of the elders); 6:1 (the name of God and his doctrine); v.3 (the words of our Lord Jesus Christ and the doctrine which is according to "godliness," ethical in objective but Christological in content); 2 Tim. 3:10 (first in a list of activities serving as a pattern by Paul to Timothy); v.16 (Scripture profitable for doctrine; either very general or after correlates of "reproof, correction, instruction" defined as "in righteousness," in Pauline literature not primarily ethical, but concerning the relation to God which is by faith in Christ Jesus, v.14); Titus 1:9 (the process of promulgating the "faithful Word"); 2:1, 7 (labels related to a series of ethical objectives in hearers and in self, but note the structure of this operation in v.10: "the doctrine of God, our Savior," set forth by the passage, "for the grace of God that bringeth salvation hath

appeared, nurturing us so that we live, etc."). Like *didaskēin* and didache this term thwarts the effort to extract it from the orbit of the proclamation of God's redeeming act in Christ, although its objectives are indeed at times ethical in nature.⁵

Before drawing the implications, it may be well to remember the force of kerygma or *kēryssein*. The noun is used by Paul of his own preaching of Jesus Christ (Rom. 16:25; 1 Cor. 2:4; Titus 1:3); or of that of the apostles (1 Cor. 1:21; 15:14; 2 Tim. 4:17). Matt. 12:41 and Luke 11:32 use it of the preaching of Jonah. *Kēryssein* is joined with specifications of its content: Rev. 5:2 (angel summoning to open the book); Mark 1:45 (publishing the miracle; similarly Mark 5:20; Luke 8:39; Mark 7:36); Matt. 10:27 (also Luke 12:3, what they hear in the ear); Luke 4:19 (the acceptable year of the Lord); 2 Tim. 4:2 ("the Word"); Rom. 10:8 (the Word of faith); Luke 8:1 (the kingdom of God; also Luke 9:2; Acts 20:25; 28:31); Mark 16:15 (the Gospel; also Acts 1:2; Gal. 2:2; 1 Thess. 2:19; Mark 13:10; Col. 1:23); Matt. 4:23 (the Gospel of the Kingdom; also Matt. 9:35); Luke 4:18 (deliverance and recovery of sight to the blind); Matt. 24:14 (the Gospel of the Kingdom; also Matt. 26:13; Mark 14:9); Mark 1:4 (Baptism; also Luke 3:3; Acts 10:37); Luke 24:47 (repentance for the forgiveness of sins); Acts 8:5 (Christ; also 1 Cor. 1:23; Phil. 1:15); Acts 19:13 (Jesus); 2 Cor. 4:5 (Christ Jesus as Lord, ourselves your servants for Jesus' sake); 1 Tim. 3:16; 2 Cor. 1:19. With special definition: Mark 1:14, that the time was fulfilled and the kingdom of God was near; Acts 9:20, that Christ is the Son of God; 1 Cor. 15:12,

that Christ is risen from the dead; Acts 10:42, "and testify that it is He which was ordained of God to be the Judge of quick and dead"; Matt. 3:1 (Matt. 10:7), repent, etc.; Mark 1:7, John's preaching of Christ. Almost ironically the term is used of the propaganda for work righteousness (Acts 15:21; Gal. 5:11; Rom. 2:21). Without any proviso, giving the term a technical equivalent of *euangelizomai*, we have Matt. 11:1; Mark 1:38, 39; 3:14; 6:12; 16:20; 1 Cor. 9:27; Rom. 10:15.

From this mass of material we are justified in regarding Dodd's separation of kerygma and didache unwarranted. But for our purposes this correction is of only minor importance. We are concerned with the actual structure of the Biblical message as a power for moving and nurturing the human heart. The New Testament sets before us one great act: God Himself, executing a plan which He had before the foundation of the world, in Jesus Christ as the Redeemer of the world. This plan involves an act of mercy toward the human race and the human being who is powerless of himself to make a change in his condition. The plan is executed in two stages. The first is that in Jesus Christ God carries out an act which we call redemption, or atonement, by which God Himself looses mankind from the bondage of its rebellion, or moves toward restoring life to what had been by birth and nature death; He does this through the incarnation and the suffering and death of Jesus Christ, His Son. In Him the sin of mankind is covered, and life and immortality are brought to life.

But now comes the second stage in the process, and that is that this act is proclaimed, this breaking in of God's rule

and kingdom is announced, this loosening from bondage and giving of life is heralded. The Cross itself becomes a manifestation of this act of God (Rom. 3:21-26), and it is proclaimed as such by the act of God which is coupled with the Cross in the message of the Atonement, namely, the resurrection of Christ from the dead (Rom. 4:25). The heralding of this act of God is set up on an enduring basis, through every human generation and age and people, as God's own nation becomes the agent and minister of the redeeming acts to itself and to the world. The Word of reconciliation is entrusted to preachers (2 Cor. 5:18-21); Christ sends His disciples to bring men to faith just as God sent Him to be the Word of faith. (John 17:8-21)

The pronouncing of this Word of God's act in Christ is given various titles in the New Testament. We have been using kerygma, the heralding of a great and important fact, completed, but with continuing meaning to those who hear it. Parallel is the term *euangelion*, the good news, a fact which has already transpired, yet the telling of which brings always renewed joy in the hearer who truly comprehends it, or disgust in the person who rejects it (2 Cor. 2:16). These terms sometimes imply a fact, the wording or content of the message which is heralded or told. But more frequently they imply the actual telling of the fact. What was foolish to Greek and Jew of St. Paul's day was not simply the redemption or the forgiveness of sins through Jesus Christ but the fact that the mighty objectives of this redemption were made to hinge on feeble or uneloquent men and their preaching it. (1 Cor. 1:17-31)

Those objectives indeed comprise that men are to turn from unbelief to faith, from rebellion against God and His forgiveness to accepting Him (Luke 24:44-48). But the objectives comprise all the other great functions of the Christian life and the progress of the Christian church until the return of Christ to Judgment. Paul is not ashamed of the Gospel, for it is a power of God "unto salvation," that is, effective for all the situations of faith and life down to the day of Christ's Judgment (Rom. 1:16). He says that it is God's plan to reconcile all things to Himself through the blood of Christ, to maintain His people "holy and unblamable and unreprouvable in His sight"

if ye continue in the faith grounded and settled and be not moved away from the hope of the Gospel, which ye have heard and which was preached to every creature which is under heaven. [Col. 1:19-23]

For this side of the grave God's people are under relentless attack upon their faith and their standing with God; hence the kerygma has meaning for them to the end of time, also after they are converted.

The functions of the Christian life, furthermore, do not comprise merely being sustained in faith. Christians are to be a salt and leaven in their world, and they are to be knit together in the fabric of the holy Christian church, which is an operation of love (Col. 3:3-17). To all of these objectives the proclaiming of Christ's completed act of the atonement remains basic. In fact, for the objective of something so ethical as love within the company of believers and disciples, Jesus Christ gave the Sacrament commemorating His own dying as the stimulus (1 Cor. 11:23-26). The

writer to the Hebrews tells his readers that they must continue to speak to one another about Jesus Christ as the High Priest through whom they have access to God, for thus they will stimulate one another to love and to good works (Heb. 10:18-25). Paul tells Titus, in words crowded with language concerning teaching and nurture, that the objectives of self-denial, reverent and pious living, steadfast hope for the return of Christ, and equipment for good works, are to be achieved altogether by proclaiming that the grace of God that brings salvation has already appeared, namely, in Jesus Christ, "who gave Himself for us that He might redeem us from all iniquity and purify unto Himself a peculiar people." (Titus 2:11-14)

Didache, *didaskalia*, *didaskēin*, *katechein*, *paideuein*, are therefore not activities separate from *keryssein* and *euangelizein*. But they are the process by which the great fact of the atonement is brought into relation with its target in the here and now. The kerygma affirms that the intention of God to redeem the world has been carried out. The didache applies that intention of God to its target now, whether that be one not yet in the orbit of the kingdom of God or whether it be a member, young or old, in the holy Christian church. For the intention of God is never merely to rescue His people from death but to employ them for the activities of rescued and rescuing people.

With that digest of Biblical materials, we may be equipped to review the process of Christian education more directly. For that, too, is the business of making God's act in Christ, completed in the death and resurrection of Christ, apply to and do its work on people now.

III

"Christian education" is a comprehensive term which has been used to comprise all departments of Christian life. In this context we are concerned at least with those activities which can be organized in the family or the Christian congregation and its services of worship and educational activities in schools and special groups, and for which programs of learning and of training the teachers can be devised. How shall we apply kerygma and didache to these activities and programs?

It may serve our purpose to employ, for a moment, the terms of the educator regarding his work. He must confront his objectives, and he must discern functions and methods by which he proposes to arrive at the objectives. The fatal split in the concept of C. H. Dodd was that he assigned kerygma to the objective of bringing non-Christians to faith and relationship with the church, and didache to those objectives which concern the behavior and conduct of those who are already Christian. We are saying that the kerygma is basic, an essential ingredient, toward whatever objective is before the Christian preacher or educator, whether he envision people before conversion or afterward. C. H. Dodd and many others in the history of the church have granted that it is basic. They will say the Christian church can function only where its people have come to faith, or where they have been baptized, or where they really are God's people. But this is not saying that the kerygma is basic, but only that the fact of which the kerygma speaks is basic. The kerygma is not merely a statement of fact. But it is a tool to an end. We are saying it is a tool to every

Christian end. For it is the speaking, the continued proclaiming, that is the power.

For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. [1 Cor. 1:21]

But the moment that I speak of functions by which the objectives are to be achieved, I am speaking of didache, the process by which the kerygma is being brought to its target. That is why the last word that we have about St. Paul in Acts 28:31 links his preaching with the act of teaching, just as Matthew speaks of Jesus' first word in Matt. 4:23 being teaching. Functions are good in education, indispensable, but they have to be toward objectives. Objectives are essential in education, but they have to have function to achieve them. Another way of saying this is: Really to play its role in the process of Christian education, the Gospel has to be directed to explicit ends and purposes; but really to provide power in Christian education, it has to direct the Gospel of God toward its ends and purposes.

Let us observe this principle in action in the New Testament, first of all, in the domain of ends and goals that concern faith. These comprise the initial turn to faith and conversion; in many a congregational program this is termed "evangelism" rather than "education." But they comprise many other goals likewise: sustaining people in the doubts and trials that affect their faith; encouraging people to continued and increasing worship and adoration toward God; training for the life of prayer and devotion to God. The normal prescription is likely to be: Speak the Gospel. But that is saying only half of it; the whole prescription should be: Proclaim the Gospel,

and direct it by teaching toward those goals of sustained faith, trust in God, and constancy in prayer.

Thus Hebrews gives a splendid kerygma of Jesus Christ as the High Priest through whom we have access to God and directs us through Him to find access to God. In its closing chapters it applies this awareness of Christ to the objective of constancy in faith under persecution and trial. Colossians had to combat a heresy in its time of trusting in and worshiping created powers, "angels," in place of the living God. Paul sets forth a detailed kerygma of the redemptive act of God in Christ, but he is explicit in directing it to the worship of Christ as All in all, the Fullness of God.

But notice that in this Letter to the Hebrews the same kerygma of Christ as High Priest is directed to the goal of the members of the church maintaining their concern for each others' spiritual life in the common assembly and their mutual conversation and profession of faith. Notice that in Colossians the kerygma concerning Jesus Christ as Redeemer is directed toward the maintaining of the Christian behavior that is the mark of people who are members of the body of Christ in the church.

When Jesus Christ first came preaching, He proclaimed the kerygma that the kingdom of heaven was at hand. But He taught, pointing out the purpose of it: "Repent," turn, have a new mind. At the end of His sojourn with the disciples He said that they were to be witnesses of the fact that repentance toward forgiveness of sins was to be preached—that is teaching; and the kerygma that was to inform this teaching was that Jesus Christ had suffered,

died, and had risen again. Jesus taught His disciples that the kingdom of God had to take hold in their lives, that they were to bring forth the fruit of mutual love and courageous testimony. But in John 15 He preached the kerygma in word and action of Himself, being given into death, as the Source of their love to one another and the Vine into which they were to be grafted to bring fruit. In Matt. 20 He taught the disciples that they that will be great must plan to be everyone's servant, and He preached the kerygma of His own death as ransom and portrayed it in His own face steadfastly set toward Jerusalem.

True, "teaching" does more than simply outline objectives of the power that is preached in the kerygma. We think of the possibility of discussion, of questions and answers; of the regrooving of initial impressions, visual aids and illustrations to make the basic facts clear, particularly in the case of instruction in spiritual and intangible things. We think of the testing of results, the demand to try out the recommended power in life situations. But notice that all of these revolve about the teaching of the objectives. The objective is the great visual aid in all teaching; it relates the item to be learned to the learner's own life and growth; it demands of the teacher that he teach not for the sake of the item to be learned, or for the sake of himself, but for the sake of the learner. In preaching we say "The best illustration is application." Hence the kerygma must be implemented by teaching, and the teaching must implement the kerygma.

A further word about the application of this principle in the New Testament is important, and that is that it is a deadly risk to omit the kerygma, in any phase of

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Christian education. "To do the right thing for the wrong reason" is not just inconvenient, but in terms of the Christian faith, it is a sin. It is the process of government to get people to live orderly, to construct a productive society, whether they have it in their heart to do so or not and whether their motives are shaped by the Spirit of God given because of God's redeeming act in Christ or not. But Christian education dare never depend on any power besides the trust in God's own Spirit at work in the heart, and He is there only as the individual is pondering that redeeming act of God in Christ. You can talk about good deeds and recommend them and assume that the individual is remembering that he is a baptized Christian and that the Spirit is properly at work. But unless you help the learner remember, you are running the risk of another power taking over—self-interest, or desire for approval, or fear of penalty. Or you may imply no power for motivation at all and fall into the trap of the academician in assuming that because you say the right thing the learner automatically has the will to do it—a presumption hoary with precedent in Lutheranism, and in all education. The whole Epistle to the Galatians is written around the damaging situation that people engage in moral and religious acts not for the sake of the objective which God would have them reach, or because of the power which the atonement in Christ puts in the heart by the Gospel, but from fear of penalty and in pursuit of winning God's favor.

Let us devote some final remarks to summarizing these principles at work in the two major areas of Christian education—the program of catechetical training

and preparation for church membership and the program of nurture.

Catechetical training applied to religious instruction the classical program of imparting factual truth and subject matter by means of conventional disciplines. Certain minimal objectives were outlined: that the learner would be able to qualify for salutary participation in the Sacrament; that he would be able better to understand sermons and share in religious discussion; that he would know what he was saying when he recited the propositions of the Creed or shared in the church's apparatus of worship; that he would have a minimal deposit of religious knowledge on which later instruction could be built. A theory concerning the process is that it was sufficient for an age in which youngsters went to work after grade school and confirmation but that now more is necessary, since they go to high school and college. Actually this is not the point to which criticism should be directed. The real difficulty is that many of the above objectives are really in the domain of function, present or future, and they do not concern the great objectives of the Christian faith and Bible and church at all.

As the church trains its people for salutary participation in the membership of the church, that membership is an objective. Christians have to see what they are to contribute to the spiritual life of one another and how all of them together are to live and associate in order to witness to their world in their callings. Subsidiary to this membership is the life of love between Christians, beginning in the family and pervading all cells of the structure of the church; and the sacrifice of love extended to people outside of the church

likewise. The doctrinal insights into Biblical truths about sin and grace, the atonement and the sacraments, are actually for the most part in the domain of the kerygma, the power that is to be exerted toward the objective.

Hence catechetical instruction has to preach the kerygma as the claim of God on the learner and set before the learner the purposes in his life as an individual and as a member of the body of Christ which God in His call has empowered in Baptism, is now empowering in the Gospel, and will continue to empower in Gospel and Sacrament. The teaching process will certainly not belittle "propositional truth," but it will regard it as a tool toward objectives which are utterly in the domain of genuine action in the faith, worship and prayer, the love, self-sacrifice, and consecration of the learner. The teaching process will canvass handicaps and gains in the process and will enlist the help of Christians young and old, in the group and outside of it, to that end.

It is questionable, therefore, whether a catechetical lesson or a study help for basic mastering of Biblical fact can ever be allowed to ponder Biblical truth for its own sake, or to discuss any Biblical truths out of relation to the central act of God as He approaches the learner through the atonement in Christ. But always, somehow, the program of God for the capture and sending of the learner must be related to the matter in hand, and that is both kerygma and didache. The simplest watchword for this principle would be 2 Tim. 4:2: "Preach the word, be instant, in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." The meditations of a master learner in the

119th Psalm reveal the process at work; there is not an episode where the psalmist, even as he remembers statutes and commandments, is not drawing thirstily on the mercy of God to sustain him and make him glad.

Let us apply similar criteria to the development of materials and programs of Christian nurture. Obviously this category is not completely separate from the previous one, except that here we are thinking of people, young and old, who are in the fellowship or in the orbit of the congregation and for whom a growth in the life of the spirit is desired. The objective, so-called, of preparation for church membership falls away. Now other words enter: "inspiration" or "guidance" or "training in stewardship" or "family life education" or "helps for worship." That these words are sometimes threadbare is in no sense to imply that these programs are unimportant or that Christian educators are to stop preparing them. In the aggregate they represent the church on its long thin front trying to hold the line against world, flesh, and devil. Ephesians would use another word, "edification," which likewise has worn out and yet is so important: shoring up the moorings, tuckpointing the fabric of the walls, of the individual Christian, and particularly of him in relation to his fellow Christian in the body of Christ. For every Christian is under attack, and every device for aid, from the simplest moment of worship or common chat about God to the most elaborate liturgy or the most adroit course work in Christian education, is important in the process.

At once we start with the principle that the materials and programs must be saturated with kerygma. Unabashed, painstak-

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ingly, in a thousand changes of method and approach, with every resource of translating religious and Biblical language into the understanding of the present time and its particular age level, the religious educator has to talk about Christ as the Mediator to God, the Son of God and Redeemer, the Servant who bears our load, the Captain who fights for our lives, and the Runner who went all the way ahead of us.

I find that in their anxiety to make their materials relevant, preachers and educators are tempted to the breaking point to stress the objective, current need and situation, dressed in Biblical language and profuse with the use of the word "Christ," or "Jesus," but actually to say very little about the great event that is already past, God's breakthrough to time which occurred at Bethlehem and climaxed on Calvary. This seems to have been the reticence of the writer of the Book of Esther, or of Saint James, or actually of their readers through the centuries who have been so delighted with the situation that they describe and the objectives of faith and life which they hold up to the extent that they do not even notice their kerygma shining through. If that can happen in Biblical books, let the religious teacher beware. Here is the obverse of catechetical literature; here "doctrine" in the churchly sense tends to fade away and history, sociology, economics, group method, literature, fill out the print in the name of relevance. How important that in an age where people are almost losing their sensitivity to words at all, the Gospel of Jesus Christ is not allowed to become inexplicit to the point of omission!

But immediately we have to say: Let the kerygma be taught, let it be applied.

The catalog of vices in Rom. 1 and 2 or 2 Tim. 3 suggests that our age has dreamed up nothing very new, and Friedlaender's *Sittengeschichte Roms* indicates that the apostolic age even knew how to advertise its dirt. Hence the cues in the New Testament can be helpful. The people whom we are trying to reach are in peril. We who are trying to reach them are even more so, for we have undertaken a mandate not just to interest them, or produce salable merchandise for our publishing houses, but to reach people with the one thing needful. Every teaching operation walks on two legs: the function, reaching all the way to the objective, and the objective. Let our materials be explicitly kerygmatic, but clearly related to recognized causes and objectives. The redemption happened 1930 years ago. Religious teaching takes the message of that ancient act and rams it home as help, resource, life, and joy right now.

A footnote to this for people in charge of producing the church's materials in religious education is that much of their work reaches the final target at second and third hand. The church does not simply distribute printed materials; it enlists teachers to train others and puts handbooks and manuals and leaflets and monographs into the hands of the teachers to stimulate cells of conversation and learning. This is wonderful, for this is the church in action, training its people to be ministers who in turn train others. But this means that the structure of printed material for the church's use has to be frank in its purpose and explicit in its materials. The kerygma has to show; the whole thing has to be didache in action.

How in the world can a person keep such material fresh? Only by proposing objectives in the midstream of the ultimate learner's interest; by setting forth God's plan in Christ as God's own agency to reach the objective; and by remembering to speak that same plan in Christ to the person who is going to function as teacher and go-between. A teacher's manual ought to have mighty encouragement in it for the teacher to accept the role and responsibility from God for which Christ died and rose again.

Religious education in the field of the existing church has auxiliaries which should be exploited in the very nature of the task. Basically the kerygma has one all-pervading goal: that people turn to the forgiveness of sins, said Jesus. Hence every program of group study in the Christian church, from the family to the most elaborate Common Service, must sooner or later involve the practical confronting and confessing of sin and the proclamation of forgiveness. The more realistic and genuine this program is, the more self-evident is the corollary of thanksgiving and joy. This mutuality, this group process in

Christian education, is the organic cement that binds kerygma and didache together.

It is this ingredient which turns the educational process from a barren review of Biblical words and data, or mute gatherings of people assembled in response to a sense of duty to engage in "Bible study" as a program of piety, to a situation in which actual didache is going on. For whether the objective of the lesson has to do with the strengthening of the upward reach toward God in faith or worship or prayer, or the lateral reach of concern and Christian love, or the inward reach of battling with the flesh, the common interest in the subject, the confessing of faults to one another; the contribution of ways of thought and expression that each participant can make, and the combined prayer for God's gift of new light from His Word, are major methods for applying the kerygma of God's saving action to the hearts of God's needy people. And where that is going on, the assembling has not been in vain, and Christians by the rehearsal of that very kerygma will stimulate one another to love and to good works.

St. Louis, Mo.

God's Acts As Revelation

By MARTIN H. SCHARLEMANN

THERE IS!" replied Jeremiah to the secret query of King Zedekiah whether there was a word from the Lord for the problem at hand. In this instance it was a message of judgment, "You shall be delivered into the hand of the king of Babylon" (Jer. 37:17). Just how did the prophet know this? In what way did God make His will known in this case? By a dream? In a vision? By some special intuition or divine insight? We are not told more than that "the word of the Lord came to Jeremiah" (e.g., 37:6). We are, however, assured of the fact that there was and is communication from God to man.

To this mysterious phenomenon of intelligible and personal contact between heaven and earth we apply the term "revelation." It designates a movement from God toward man; it speaks of God breaking in from the other side for the purpose of disclosing Himself in such a way as to make it possible for men to know His will so that they may repent and live. If God had never spoken, we would need to accept as final Pascal's observation: "The eternal silence of these vast infinite spaces frightens me." Ignatius reminds us, "Jesus came forth from silence," from beyond the emptiness of our expanding universe, to be God's greatest and final Revelation. He came as the Word, validating every other word of prophet and apostle. Man cannot discover God in His grace and mercy. Without revelation, he has only his own home-made religion.

Had God never spoken, men would still live devoid of hope, for they would be

without God. Now, according to our Scriptures, God's "speaking" took place in various ways. At times His Word was "heard" in a vision. In other contexts it came to man in a dream. On still other occasions it was made known by way of an oracle or a prophetic utterance. Finally we must not fail to mention the fact that God also revealed Himself of old by what the Scriptures refer to as His "mighty acts."

In recent decades much has been written on the subject of the deeds of God as revelation. Partly as a reaction against a previous period in theology, which inclined toward overlooking God's deeds as revelation, some of our contemporary literature tends to ignore the divine interpretative word as constituting part and parcel of God's revelation of Himself in acts. Thereby the exponents of God's great deeds violate their own better knowledge that, according to the Scriptures, "word" and "act" may not be sundered from each other without risking the loss of both the authority of Scripture and its function of providing us with an understanding of the redemptive significance of God's ways.

Deed and word must be kept in proper balance, as they are in Luther, for example. To establish such an equilibrium, few passages can be more useful than Ps. 103:7: "He made known His ways to Moses, His acts to the people of Israel." We shall do well, therefore, to reflect on this sentence in some detail for the purpose of gaining a fuller understanding and appreciation of the fact that God revealed Himself to man

in a sequence of events described and interpreted for us by what our Confessions call the prophetic and apostolic Scriptures.

Let it be said, first of all, that these words from the Psalm could under no conditions be used of Aristotle's great Uncaused Cause, a being (if he was that!) removed from the realm of events and, in fact, quite indifferent to the affairs of men. Nor would the psalmist have uttered this sentence to describe the gods of Babylon or Egypt, for these deities inhabited either the realm of myth or the closed circle of nature. Least of all would these words apply to a god who might be no more than a projection of the psalmist's own ideas and concerns. The God of this psalm, and of this particular verse, is one who has acted within history to produce certain occurrences which He Himself arranged to have interpreted by such men as Moses.

Now, what was it that God revealed to Moses? His very own ways, says the psalmist. In this context God's ways are not so much the paths that men are to walk but rather those which He Himself has followed in the course of His redemptive activity. The expression itself is a reminder of that moment when Moses asked to see these very ways of God (Ex. 33:13). In this context he was persuaded that he could not view the naked majesty of God and survive, but that, as a man, he might possibly get a glimpse of God's "goodness." Moses was indeed given the chance to see God as He clothed Himself in acts of grace and judgment. These are His "ways," His manner of doing things to and with His people in the light of His own statement, "I will be gracious to whom I will be gracious and will show mercy on whom I will show mercy."

In Chronicles the royal acts of kings are referred to as their "ways." Of Jehoshaphat, for example, it is said (2 Chron. 17:3) that he "walked in the earlier ways of David." What he did and how he acted disclosed the attitude and nature of this royal ruler. In the same way, God, our great King, has opened His heart to us, so to speak, by His ways, as these were made known to Moses. Several of the psalms, notably 78 and 136, list some of the outstanding acts of God which He undertook to accomplish this end.

Now, we must keep in mind that these mighty deeds of God are at times synonymous with His words. When He "speaks" His creative power is made manifest by what happens in consequence. This thought is carried forward into the New Testament. Hence Luke can, for example, say in Acts 6:7 that "the Word of God increased, and the number of the disciples multiplied in Jerusalem greatly." Here the "Word of God" surely refers to the power of God at work in the early church as she went about her task of worship, witness, and welfare.

From the Old Testament point of view God's most significant redemptive act was the Exodus. This event as such is described in terms of judgment upon Pharaoh and of redemption for Israel (Ex. 6:6). To this act the Children of Israel responded in faith, as we read in Ex. 14:30, 31: "Thus the Lord saved Israel that day from the hand of the Egyptians, and Israel saw the Egyptians dead upon the seashore. And Israel saw the great work which the Lord did against the Egyptians, and the people feared the Lord, and they believed in the Lord and in His servant Moses." From this it is evident how Israel was led to

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know that by this event God had acted in both judgment and liberation. In other words, they now saw this wondrous deed in terms of both Law and Gospel.

The Exodus must, of course, be understood as including all that God did and said to liberate Israel and to establish His covenant (Ex. 19:4, 5). So important is this whole cluster of acts and words that even the creation of the world is linked to this decisive deliverance of Israel at the Red Sea. As a case in point, Is. 51:9, 10 conjoins God's first conquest of chaos, here symbolized by Rahab and the dragon, with the redemption of God's people from Egypt. Later events, too, especially the return from Babylon, are described to a large extent in language borrowed from the account of the Exodus. This practice is carried forward into the New Testament. There the work of John the Baptist, for example, is interpreted in terms of both the Exodus and the return, especially by St. Mark. That is why he quotes both Ex. 23:20 and Is. 40:3 as well as Malachi 3:1 in introducing John. The first of these passages is taken from a context describing God's dealings with Israel in the desert, and the second one describes the return. John baptized in the wilderness because the time had come for God to create a new Israel. Like God's ancient people, it was to begin in the desert by a Baptism of water. Luke applies the very word "exodus" (9:31) to the subject of the discussion that took place on the Mount of Transfiguration, where Jesus, Moses, and Elijah spoke of what was going to happen in Jerusalem very shortly. In the New Testament it is particularly the death and resurrection of Jesus that are likened to the Exodus for their decisive role in God's plans of redemption.

Crucifixion and resurrection were preceded, of course, by the Incarnation. They were followed, moreover, by Pentecost, the Ascension and the Session. All of these might be called mighty acts of God, undertaken by Him to make Himself known to men as the God of grace and judgment. In fact, the last three in the series are called just that in 1 Peter 1:11, for the Greek word used there — sometimes translated "glories" — signifies the manifestation of divine power in acts that excite wonder. With all of these works God has reached into the closed circle of man's existence, so to speak, for the purpose of unfolding His purpose and His will. To these great deeds, therefore, prophets and apostles bear witness. These men were chosen and called for this particular task. They play a crucial role in making known God's ways to men.

The psalmist is quite specific in this matter, too. He names Moses as the person to whom God revealed the significance of His actions. Raw occurrences in history do not of themselves convey much meaning, if any at all. True, Pharaoh and the Egyptians might conclude from the Exodus that Israel's God was greater than their own deities (Ex. 14:4), but they had no way of realizing that the departure of this slave people had any broader significance, involving the fate of all mankind, unless, of course, they had listened to Moses and Aaron — and this they had no intention of doing! Nor, for that matter, would the Children of Israel have understood the full dimensions of their liberating experience unless an interpretation of this event had been given to Moses and through him to the Children of Israel.

This man, reared at the royal court and

later living in exile in Midian, was raised up not only to be Israel's political organizer and leader but also to serve as God's prophetic instrument in delineating the full import of what was happening to Israel and to Egypt in terms of God's redemptive will and intent. Through Moses Israel was to learn that God is one who acts in righteousness and in judgment for the oppressed, to use the words of the previous verse in our psalm. This whole people, a race of slaves in a foreign land, was the special object of God's gracious choice. It could not, however, have come to this awareness, had not God revealed to Moses His plan for redeeming mankind.

From the Biblical point of view Moses was the great mediator of God's ancient revelation and in that sense the prophet par excellence. Of this our Scriptures leave us in no doubt whatsoever. Jesus Himself is described in various parts of the New Testament as the Mediator of the new and final revelation, and so as the second Moses, who came in fulfillment of the promise given in Deut. 18:15: "The Lord, your God, will raise up for you a prophet like me from among you. . . ." Moses can therefore quite properly be said to represent all those persons whose task it was to interpret the acts of God.

Such occurrences as were proclaimed to be God's mighty acts often looked quite different from a purely human point of view. Very few of them had the earmarks of extraordinary dimensions or of special splendor. King Cyrus, for example, was most certainly not impressed by the small number of Jews that returned to Jerusalem from their exile in Babylon under his own permissive decree. That the God of heaven and earth should identify Himself in His

eternal purposes with this uninspiring company of exiles was surely the last thing that would have occurred to him. He could have had an inkling of the vast importance of this event only with the insight granted to and by one of God's prophets. Again, when Pontius Pilate submitted his official report on the events of the first Good Friday, there was in this notice no suggestion of anything more than that he had had another disagreeable task, what with an excitable mob on his hands asking a murderer to be set free rather than one who in some way claimed to be different from other people! Even the disciples were at a loss to understand the crucifixion until they were guided into seeing this event in the light of the resurrection and especially of Pentecost. That Christ died was the event; that He died for men's sins is the interpretative word. These two go together.

Some years later there was not much to distinguish Paul from other traveling teachers and rabbis. True, he was spreading some strange doctrine about a certain Jesus, who had been crucified and then had been raised from the dead; but, of course, it was a remarkable age, people remarked again and again, and one had to allow for all kinds of vagaries of this sort! After all, Caesar still ruled the Empire, and he did not seem to feel threatened by another king named Jesus (Acts 17:7). Little did men realize then that in centuries to come people would call their sons Paul and their dogs Nero, by that mysterious process with which the Gospel inverts human values. It was, in fact, impossible to recognize the mission of St. Paul for what it really was except from his own witness to Christ and to himself as an apostle.

Returning to the verse from our psalm, we must remind ourselves that Moses first gave an oral explanation of God's ways, as these had been made known to him. He taught Israel the song of Ex. 15, for example, as a way of bringing into divine perspective all of the events through which Israel was passing. This hymn contains the lines which, for all practical purposes, summarize the whole story of God's dealings with His ancient people:

Who is like Thee, O Lord, among the gods?

Who is like Thee, majestic in holiness,
terrible in glorious deeds, doing wonders?

Thou didst stretch out Thy right hand,
the earth swallowed them.

Thou hast led in Thy steadfast love the people whom Thou hast redeemed,
Thou hast guided them by Thy strength to Thy holy abode.

The people have heard, they tremble;
pangs have seized on the inhabitants of Philistia.

Now are the chiefs of Edom dismayed;
the leaders of Moab, trembling seize them;

all the inhabitants of Canaan have melted away.

Terror and dread fall upon them;
because of the greatness of Thy arm,
they are still as a stone,

till Thy people, O Lord, pass by,
till the people pass by whom Thou hast purchased.

Thou wilt bring them in, and plant them on Thy own mountain,
the place, O Lord, which Thou hast made for Thy abode,
the sanctuary, O Lord, which Thy hands have established.

The Lord will reign forever and ever.
(RSV)

Other prophets, too, after Moses, were endowed by the Spirit of God with the gift and the task of explaining the ways of God to men. This was often done orally at first. In fact, some of these servants of God, notably Elijah and Elisha, left nothing at all in writing for us. The interpretation imparted to and by Moses, on the other hand, is given in the Pentateuch. The five scrolls containing this account were surely available in some form to the poet who wrote Ps. 103. In addition, this sacred author had, of course, heard of God's mighty acts in the ritual of the festivals of the temple and in the homes of Israel. Pentecost would recall the giving of God's Law; Tabernacles served as the occasion to rehearse the desert wanderings; and the Passover invariably provided the opportunity to tell and hear of Israel's liberation from the house of bondage. The remembrance of these acts kindled the poet's soul, and under the impulse of God's Spirit he composed our psalm.

Whether or not it was David who actually wrote Ps. 103 is a moot question, since the headings of the psalms may have been added later. It is quite possible that some unknown Israelite wrote this psalm. He did so as God's instrument to instruct His people and to help beautify the service of the temple and later of the synagogue. There were many such psalms. One hundred and fifty of them, many of them done anonymously, were gathered into what is often called the hymnal of the second temple, our Psalter. When the question of the canon came up later on, this collection of psalms was included in the list of authoritative documents. In this way Ps. 103 has got down to us as part of the book of God's people, our Bible.

At this point it is necessary to raise the question of the connection between the Biblical documents and the acts of God that were made known through Moses to Israel. For the only information we have of these events as deeds of God is given in the Scriptures. These are the last step, so to speak, in God's act of giving us His own explanation of what He was doing.

Without going into a detailed discussion of what we know as the doctrine of inspiration, let us note, in the first instance, that the sacred authors record certain happenings as mighty acts of God. Their writings, therefore, serve to "publish and tell the wondrous acts of the Lord" (Ps. 26:7). Luke's expression for this side of his task was that of "compiling a narrative of things accomplished" (1:1). The third evangelist went on at once to name his sources, most of them oral; namely, the tradition that had its sources in the eye-witnesses to the events themselves. In addition, he took whatever written accounts were available to him and checked them against the facts as known to him and reported by these witnesses. In short, he did research work in the preparation of his Gospel.

This mention of sources must not be overlooked in any attempt to understand the way in which our Biblical documents came into being. The incident of Joshua making the sun to stand still, for example, was taken from a work known as the Book of Jashar (Joshua 10:13). Num. 21:14 mentions "the Book of the Wars of the Lord" as the source of some of the information concerning the events at the Red Sea. A document known as the Book of the Chronicles of the Kings of Judah is referred to a number of times (e.g., 2 Kings 14:18).

Since the Biblical authors sometimes made use of certain written materials on the subjects presented, we can assume that they did not hesitate to employ oral sources. In fact, we have already pointed out that Luke says that he did just this. A close study, moreover, of Judges or of the Gospel of Mark will reveal a strong likelihood that some of the matter there presented was first shaped orally by kerygmatic, didactic, or liturgical needs and practices within the community of God's people, and then reshaped by the individual author to conform to his particular purpose and style—all under the special guidance of God's Spirit, of course!

The Biblical documents, however, not only reliably record the great deeds of God; they also witness to them. That is to say, the purpose of the written Word of God is to point to God's acts of redemption and judgment. Nowhere is this made more clear than in Rom. 3:21-26. There St. Paul makes a point of the fact that God's righteousness was made manifest in Christ, whom God "put forward as an expiation by His blood." This righteousness, revealed in the event of the crucifixion of Jesus, was witnessed to by both the Law and the prophets, the apostle assures us. That such a statement should occur in what is Paul's most elaborate theological treatise is not without its own special significance. We are reminded thereby that he wrote Romans as an inspired explanation and interpretation of what God had done in Christ. In this way the epistle, too, serves as a witness to the prior acts of God in Jesus Christ.

It may be useful in this context to point out that the sacred authors wrote as particular individuals of their own age. That

is to say, Jeremiah was not Amos, and Paul was not Isaiah. Serving as the authoritative instrument of God's revelation, each one wrote as a distinct personality living at a certain time and in given circumstances. Each author, therefore, gives his own peculiar testimony. This can be illustrated from the way in which Matthew and Mark handle the account of the transfiguration. Mark, we should note, does not mention the shining face of Jesus as Matthew does (17:2). Instead he stresses the brilliance of Jesus' garments (9:3). Why this difference? Very possibly because Matthew is interested in witnessing to his Savior as the new Moses, for of the latter we read (Ex. 34:29) that his face shone brightly as he came down from Mount Sinai. Mark, on the other hand, is more concerned with bearing testimony to Jesus as the true Israel; the glittering garments quite possibly represent this accent. This would help explain why Mark omits the words "in whom I am well pleased" from the utterance of the Father's voice out of the cloud.

God chose to reveal Himself just in this kind of particularity, through men who stood at given points within history and wrote within the framework of their respective times. This is why not only their language but also their manner of presenting historical information at times differs from ours. These factors belong to their specific background and personalities, as our Australian brethren have pointed out in their official statements on Scripture.* This situation, however, does not

detract from the utter reliability of the record and witness of the Biblical authors of God's great deeds. On the contrary, it underlines God's faithfulness in dealing with His children during each period of their history.

If we keep in mind this relationship of the Biblical documents to God's mighty acts, always to be understood as "deed-words," we shall be preserved from the error of Judaism, which saw and often sees in the Biblical documents themselves an authority independent of those acts to which they testify. As a result, Judaism has often determined an individual's attitude toward God on the basis of his response to Old Testament documents as such, especially as these were interpreted by the tradition of the elders. By not going beyond the documents to the prior acts of God, to which they bear testimony, men turn revelation into tradition. This perversion is the source of all legalism.

This is not said to belittle the significance of our sacred writings. In fact, our observation magnifies them by giving them their full due. For the written documents, too, are God's creation, as has already been indicated. In fact, we are reminded by 2 Peter 1:21 that "no prophecy ever came by the impulse of man, but men moved by the Holy Spirit spoke from God" (RSV). The word "moved," by the way, is the same one used in previous verses of the voice that was heard on the Mount of Transfiguration. Its use in both contexts is a reminder that God must break in

* "We believe that the holy writers, whom God used, retained the distinctive features of their personalities (language and terminology, literary methods, conditions of life, knowledge of nature and history as apart from direct reve-

lation and prophecy). God made use of them in such a manner that even that which human reason might call a deficiency in Holy Scripture must serve the divine purpose." (*The Australian Lutheran*, August 22, 1956, p. 265)

"to speak" if we are to hear anything from Him. Again, its presence recalls us to the realization that we are here dealing with a miraculous action involving the Third Person of the Trinity in that movement of God toward us which we call revelation.

All three persons of the Godhead are part of the mystery of revelation. The Father has "spoken"; the Son is the very Center of what God did and said to make Himself known; and the Holy Spirit is the Source of that special guidance, commonly referred to as inspiration, given to the men who wrote the Biblical books. What these men wrote puts us into contact with those wondrous acts of God by which He redeemed His people. The written Word of prophet, apostle, and evangelist stands in the place of the eyewitnesses, to allude once more to Luke's preface. The sacred authors, we may say, then, occupy a very special and unique place in the whole process by which God has made Himself

known. They were raised up within Israel and within the church to bear their particular testimony to God's ways. This makes their writings a means of revelation, for they are the instruments by which we ourselves are made contemporaneous with that sequence of events which is often referred to as *Heilsgeschichte*.

We can be so bold as to say all this because the creation of the church is God's last great act before the Lord returns. Of that church we are a part, and as her members we are made heirs of all that God has done by way of disclosing Himself to men as a God of mercy and of judgment. Moreover, to us has been given the responsibility of declaring "the wonderful deeds of Him who called you out of darkness into His marvelous light" (1 Peter 2:9). To us, as to Moses and to the Children of Israel, He has made known His ways.

St. Louis, Mo.

Report on Spiritual Speaking

EDITORIAL NOTE.—This report represents the findings of a commission appointed by Bishop Burrill of the Chicago Diocese of the Protestant Episcopal Church. It is supplemented by the immediately following article on "Glossolalia in the New Testament" by William H. Nes, professor of homiletics, Seabury-Western Theological Seminary. Both were published in the *Living Church* for Jan. 1, 1961. We gratefully acknowledge the permission of its managing editor to reprint these discussions of a question that arises from time to time also in our church. This does not imply an endorsement of every statement in the articles.

I

THE REPORT

FROM age to age the Church, in her fulfillment of the mission committed to her by our Lord, must seek with fervent effort to follow the leading of the Holy Spirit. From the point of view of history in its totality, the Church must have made plain the wholeness and the fullness of God's truth and of God's love, and it is our faith that God will give his Church power to do this. And yet at any single moment or period of time, although the wholeness and fullness of the divine revelation must be the goal and purpose of the Church, there is always the possibility of incompleteness, distortion, or exaggeration. Human weakness and fallibility are always present, to say nothing of the ever-vigorous action of sin, with consequence of ignorance, misdirected zeal, or sloth. Frequently, throughout the history of Christendom, failure or forgetfulness in one area of the spiritual life has led to reaction and excess in another, as earnest men and women seek to compensate for previous failure.

To the Church's pastors, and particularly

to her chief pastors, the bishops, our Lord has entrusted the responsibility for guiding the Church through the perilous possibilities of excess and negation, of superstition and godlessness. The shepherds must protect the flock from error, and especially from error which may carry within it the possibility of hurt and damage to the community of Christians, and to the wholeness of the Gospel committed to the Church's care.

In recent months some devout and dedicated members of the Episcopal Church in this diocese have felt within their lives and within praying groups living the full discipline of the Church's fellowship the touch of a spiritual inspiration strikingly different in character from the usual ordinary experience of the majority of the faithful. This has manifested itself in a kind of "spiritual speaking" (to be distinguished from the "speaking with tongues" described in the second chapter of the book of the Acts of the Apostles, for that was an utterance which conveyed significance in known and identifiable languages) reminiscent of expressions of fervor which characterized the church of Corinth in the time of St. Paul.

Contemporary Christendom yearns for renewal, for a revival of apostolic zeal which will free the Church from bonds of what sometimes appears to be apathy and institutional rigidity. And it is evident that the Holy Spirit is indeed working within the hearts of Christians of all persuasions and in all lands to stir up a new ardor and a fresh vigor in the approach to ancient problems. In manifold outpour-

ings of human effort, in new forms of Christian art and literature, in the cry for Christian witness in social reform and experiment, in the foundation of new types of religious orders, in revolutionary techniques of evangelism, in an almost universal resurgence of biblical studies, in a re-awakening of the laity to their vocation in the corporate work and worship of the Church, in the tremendous upsurge of the ecumenical spirit: in countless ways the voice of Christian revival has cried out in the hearts of Christian people everywhere. The Holy Ghost is, always has been, and continues to be at work in His Church. The new voices of prophecy and holiness which have been speaking in these many ways and in a variety of tongues may be indications of this work.

It is not surprising, then, that small groups of sincere Christian people, gathering for deep and attentive prayer, might find their souls stirred to depths of new utterance, and might feel that the Spirit of Renewal, which is everywhere at work in Christ's Church, has touched them, too. The "spiritual speaking" which has occurred in some of our parishes may possibly be understood in these terms. It is, however, the duty of the Church in its teaching and pastoral office to point out that the experience of "spiritual speaking," although apparently unusual and perhaps spectacular, is not the only way in which the work of the Holy Spirit in a soul may be evidenced. St. Paul himself in his letters to the church of Corinth has made this quite clear. It would be wrong indeed, and destructive of all true spirituality, to allow the unusual nature of this manifestation to elevate it to some special eminence of spiritual importance, and to overlook

the omnipresent action of the Holy Spirit throughout the history of the Church, and throughout Christendom at the present time.

Dangers

There is a most real danger that the significance of "spiritual speaking" may be exaggerated, especially when it is viewed in isolation and separation from the wholeness of God's inspiration. The eagerness with which popular curiosity seizes upon stories of such happenings is a clear signal of warning. Furthermore, in anything like "spiritual speaking" which wells up from the mysterious depths of our humanity, where in so many forms primal evil wrestles with the urgency of redemptive good, there is always a most serious danger of delusion, and even of diabolic deception. It is the pastoral obligation of the Church to protect the faithful from any possible incursion of the irrational or pathological forces which prey upon the depths of our nature. "Beloved, believe not every spirit, but try the spirits whether they are of God . . ." (I John 4:1). In view of these considerations, we believe it is our duty to suggest the following counsel:

(1) *Separatism and the development of any kind of sectarian spirit is to be deplored.* Special and extraordinary spiritual experience of this type has often in the history of the Church shown an unfortunate schismatic tendency, and has generally not been a continuing experience within the Church at large. A spiritual "elite" has been produced and it arrogates to itself, perhaps unintentionally at first, a certain superiority of insight and qualification; this leads to the disruption of the total fellowship of Christians. A sure test of the genuine basis of such phenomena in spiritual reality, as distinct from emotional delusion, would be the

willingness of those involved to submit to the direction and guidance of the duly constituted authorities of the Church, and to participate humbly with others in the regular work and worship of the Church.

(2) *The danger of irrationality and emotional excess is to be acknowledged as a real danger and to be shunned.* Assessment of phenomena of the type of "spiritual speaking" cannot rule out the possibility that there is a pathological element in them, and also the possibility that they may have a pathological influence on certain types of personality.

(3) *All Christians must be ready to submit special experiences of this type to the judgment and decision of their pastors.* The Church of Christ moves through history by steps of reason, law, and institutional authority. The historic Church of which we are part is the voice of the apostolic order, and this order is in its origins the creation of our Lord Himself. The Church is built upon the conviction that God works through these regular procedures of everyday human experience through the ages, even as He works through the regular processes of nature. All human communication, all human knowledge, all human community and concord, the Holy Scriptures, theological science, and the sacramental Church, all rest upon the primacy of rationality. The intrusion of the non-rational into these areas — although the possibility of authentically divine action expressing itself through such an intrusion should always be humbly *investigated* — must always, nevertheless, be regarded with charitable reserve. God has hallowed the reason of mankind, and we must always believe that reason is supremely the voice of the Holy Ghost and that the Holy Ghost will speak to us in the vocables of rationality.

(4) *The contemporary fondness for the new and sometimes for the bizarre is a temptation, and must be avoided.* In a restless

and impatient age we must be especially on guard against the frenzied search for novelty, particularly in the realm of the spirit. There is no substitute for the long-tested disciplines of spiritual growth and health. For most Christians, growth in holiness will be painstaking and slowly evolved. It would be tragic if the spiritual training of any of our people were interrupted or misdirected by the dangerous expectation that the quest for "spiritual speaking" is an approved way of seeking sanctity.

(5) *Methods of instruction and prayer which are unquestionably grounded in the Holy Scriptures and proven through centuries of Christian practice are to be given priority over methods which rest on tentative if not dubious foundations.* To those earnest Christians seeking a revival of the Church, the committee feels impelled to call attention to the fact that a great awakening has occurred in our Church as well as other Communion in America through increased emphasis on the family Eucharist, adult Bible study, and lay participation in the whole parish program. Bible study classes and such similar enterprises have a tremendous advantage over groups meeting for spiritual speaking in that they have an objective record to study, in the first place, and, in the second place, a great and continuous tradition of commentary. They also have the clear teaching of all the great Christian Communion that through the Holy Scriptures God's word reaches the hearts and minds of men. This is why the Church can commend the study of the Scriptures in every parish, to believer and nonbeliever alike, as a great teaching and devotional aid. To those interested in discovering the truth about God and hearing what God has to say to our age, as well as to those who are interested in the proclamation of the Gospel to the unchurched, we can recommend unreservedly the study of the Scriptures while we cannot with the same assurance suggest a continua-

tion of meetings held for the purpose of speaking in tongues.

(6) *Our strongest apostolic authority is St. Paul (in I Corinthians 12-14). The principles which support his directions to the church of Corinth in the matter of "spiritual speaking" are valid today.* He acknowledges "spiritual speaking" as a gift of the Holy Spirit, among other gifts, but one which requires careful control and regulation. In chapter 14 of I Corinthians his regulations for its control are quite clearly and emphatically set forth; for example, in verses 27 and 28: "If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret. But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God." In this chapter, St. Paul stresses that the order and the well-being of the Christian community are of the first importance; for example, verse 19, "Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue"; verses 36-37, "What? came the word of God out from you? or came it unto you only? If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord"; and verse 40, which concludes the chapter, "Let all things be done decently and in order." The order and well-being of the Christian community, to St. Paul, are clearly of the highest consideration, even as "charity" with relation to "the best gifts" is a "more excellent way" (I Corinthians 12:31-13:1).

In conclusion, we concur in the admonition of St. Paul, "Let all things be done unto edifying" (I Corinthians 14:26b). The building up of Christ's Church — both through a deepening of the true spirituality of the faithful and through her re-

demptive mission to the minds and souls of those who have yet to acknowledge the Lordship of the Holy Ghost — is the criterion by which we should both desire and value spiritual gifts.

Recommendations

In these terms, then, we recommend that provisions be made:

(a) that the exercise of "spiritual speaking" shall in no way intrude itself into the regular worship and work of the Church so as to disturb the order and peace thereof;

(b) that those who engage in this activity avoid occasion for giving offense to the Church either by exalting themselves or by suggesting that others seek this gift as a mark of spiritual superiority;

(c) that the exercise of this gift be guarded with vigilance so as to protect both the faithful and the weak from the dangers of irrationality and emotional excess;

(d) that the persons who experience this gift consult regularly with their pastors;

(e) that groups of people who exercise this gift under the auspices of any minister of this Church shall, through such minister, report regularly to the bishop of their activities.

"If we live in the Spirit, let us also walk in the Spirit." In profound and ever-renewed humility we must submit our judgments in these high matters to God the Holy Ghost, who leads His Church into all truth, who sustains His Church by His love. Let us strive together in patience and in love to witness to His working in us by showing forth the fruit as well as the phenomena of His working. "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law... If we live in the Spirit, let us also walk in the Spirit" (Galatians 5:22-23, 25).

II

GLOSSOLALIA IN THE
NEW TESTAMENT

"Speaking with tongues" is not frequently referred to in the New Testament; and if it were not for the long discussion of it in I Corinthians we should know of it only through the following mentions:

(1) St. Mark 16:17. (Among the signs that accompany them that believe) "they will speak in new tongues."

(2) Acts of the Apostles:

(a) Acts 2. The Pentecostal narrative. In the descent of the Holy Ghost, "there appeared to them tongues as of fire"; and when the Apostles spoke, the multitude were amazed because "each one heard them speaking in his own language." We should note that here the Apostles are said to have been speaking in "other tongues" whereas in Saint Mark the prophecy is of speaking "in new tongues."

(b) Acts 10:46. "For they heard them speaking in tongues and extolling God." This is the passage about the manifestation of the Holy Ghost in the house of St. Cornelius the Centurion. The event is treated as having very high significance, as a "pentecost of the Gentiles" both in the preparation of Saint Peter for it and in its impression on those who accompanied him, for they were amazed "because the gift of the Holy Spirit had been poured out even on the Gentiles." This significance is heightened, as being that of a unique and *initiating* event, like Pentecost, in the reception of the Holy Spirit *before* they were baptized.

(c) Acts 19:6. "And when Paul had laid his hands on them, the Holy Spirit came on them, and they spoke with tongues and prophesied." This is the account of the Baptism with Christian Baptism of 12 believers who had formerly had baptism from Saint John Baptist.

It should be noted that in the case of the Samaritans, whom St. Philip had baptized, the Holy Spirit came on them after the Apostles had laid their hands on them, as in the case of the 12 men at Ephesus; but they are not said to have spoken with tongues or to have prophesied. Clearly, then, there is no suggestion in the Acts that speaking with tongues or prophecy ordinarily accompanied the gift of the Holy Spirit at Baptism and/or laying-on-of-hands. On the contrary, we are given to understand that there were particular manifestations of the Holy Spirit joining the first Pentecost to the coming of the Holy Spirit to the Gentiles and to Christian believers who had been followers of St. John Baptist.

(3) I Corinthians 12-14. To this we must now turn our attention in some detail.

It is one of a number of passages dealing with matters with which St. Paul found it necessary to deal because of situations in Corinth involving error and disorder. In this case there was an error regarding *charismata* and a disorder arising from people who considered themselves to be "spiritual" (*pneumatikoi*). The particular disorder was the "speaking with tongues" which these people supposed to be an eminently distinguished operation of the Holy Spirit.

He lays down, therefore, at the very outset, the absolute criterion of spiritual utterance and of the discernment of spirits. All "spiritual" utterance is not from the Holy Spirit, for there are spirits who say "*Iesous anathema*"; only by the Holy Spirit can a man say "*Kurios Iesous*." Similarly St. John says (I John 4:2) "every spirit that confesses that Jesus Christ has come in the flesh is of God, and every spirit that does not confess Jesus is not of God."

St. Paul, then, has begun his discussion

of "spiritual" phenomena; all that is or may be "spiritual" is not so in the Christian sense; and with regard to utterance the test of authenticity is not one (as we may commonly suppose it to be) between an inspired utterance and a merely psychical one, but rather between inspired utterance from the Holy Spirit and inspired utterance of demons. The test of the utterance therefore is by what it says.

With verse 4, the Apostle proceeds to the gifts (*charismata*) of the Holy Spirit. He lists them, and uses the rest of the chapter to show that they are manifestations of the Holy Spirit *in the Church*, operations within the Body of Christ, "for the common good." This is indeed the ground on which he wishes to chasten the presumption of all who consider themselves to be *pneumatikoi* pre-eminently because they exercise what they suppose to be a pre-eminent gift.

In this same chapter he has *two* lists — the one, of *charismata*; the other, of the function of these gifts in relation to the persons who exercise them. In both lists the gift of tongues is mentioned last. Now it is important for us to compare here the list in Romans (12:6). This is similarly based on the doctrine of the Body of Christ, and since it is more particularly like the list (the second in the chapter) beginning I Corinthians 12:28, it must be carefully noted that in Romans 12 there is no mention of speaking with tongues.

Chapter 13 proceeds from the statements: "Desire earnestly the better gifts, and I show you a still more excellent way." Certainly the intention of this is evident. Here are people who seem to be or think they are "the spiritual ones." They suppose that a particular *charisma* gives them eminence. To them St. Paul points out

that all gifts are *in the Body*, they are exercised by particular persons severally, but only for the common good. If there is any question as to relative excellence of gifts, he has already placed prophecy above tongues, which he has put at the bottom of the list. But quite beyond any question of greater or lesser gifts, there is a supreme effusion of the Holy Spirit and it is *agape*. In the economy of the Holy Spirit's operation in the Church there are various gifts. But the greatest gifts are for all and supremely to be desired — namely faith, hope, and love. These are intrinsically self-authenticating. Tongues can be the tongues of devils; they can even curse Christ. But love is the work of the Holy Spirit, who says, "*Kurios Iesous*."

Chapter 14 continues and concludes the discussion. He says [in essence]: Aim at love, and be eager for the spiritual gifts (*pneumatika*), but especially that you may prophesy. He that speaks in an unknown tongue edifies only himself. He who prophesies is greater than he who speaks in tongues, unless someone interprets so that the Church may be edified. If in a meeting you all speak in tongues you may very well appear to be mad. But prophecy is comprehensible. Even though prayer can be in an unknown tongue it would not engage the understanding of him who prays, and therefore one should pray with the spirit and the understanding. Especially is this true of "blessing" and "thanksgiving" (*eulogia* and *eucharistia*); it cannot be in a tongue because there must be Amen.

At the end of the discourse he comes to his specific directions both with regard to *pneumatika* (the spiritual manifestations) and the *pneumatikoi* (the spiritual persons). He orders that:

(1) In the assembly speaking with tongues must be orderly — in course, one by one; by a few.

(2) There must be an interpreter; otherwise let them be silent.

(3) Let two or three prophets speak and let the others weigh what is said.

(4) If a revelation is made to one sitting by, let the first speakers be silent.

(5) You can all prophesy one by one so that all may learn and be encouraged.

"In Church all must be done decently and in order, for God is not a God of confusion but of peace. And if any one thinks he is a prophet or spiritual let him acknowledge that what I say to you is the commandment of the Lord."

Notes and general conclusions:

A. A clear distinction must be drawn between the meanings of *pneumatika* and *charismata*. The latter are the "grace gifts," through Jesus Christ, of the Holy Spirit. The former may indeed be "spiritual" but they are not necessarily — and very often they are not — the operations of the Holy Spirit that says *Kurios Iesous*."

B. In viewing the Corinthian discourse with the Pentecost narrative in Acts we will discern a sharp difference and one ambiguity.

At Pentecost the Apostles spoke in "other tongues as the Spirit gave them utterance" and the multitude, in the diversity of their dialects or languages, comprehended the utterance directly and immediately. In I Corinthians it is a speaking in unknown tongues which cannot be understood by the auditors and may indeed be incomprehensible to the speaker, and which therefore demands the exercise of another *charisma*, that of interpretation.

But, as to the ambiguity: In the Pentecost narrative there is also the remark that some who heard mockingly charged the Apostles with being drunk. This reminds us of St. Paul's observation that "they will think you are mad."

The Acts passage seems to emphasize Pentecost as a reversal of Babel: by man's pride and sin peoples cannot speak to each other and a world communication is confused and inhibited; but by the coming of the Holy Spirit a restoration is made through the preaching of the Gospel. The minor reference to drunkenness may be a remembrance of the Corinthian phenomenon in the retrospect of the Church when Acts was written.

C. St. Paul clearly believed that speaking in an unknown tongue could be authentically the utterance of the Holy Spirit, for he says he did it himself. Therefore he is not prepared at all to forbid it, if it is properly safeguarded by interpretation and by the good order of the Church. But — and this is never to be forgotten — speaking in a tongue is not self-authenticating, and indeed may be the work of demons.

D. St. Paul is concerned with the control and regulation of the practice. This requires the chastening of pride in "spiritual ones" and the obedience to his directions "as the commandments of the Lord."

But behind his effort to regulate and control, and clearly fundamental to his argument, is his effort to divert the zeal for spiritual manifestations to other channels — "pursue the better gifts, and above all that, pursue the far more excellent way of faith, and hope, and love," for these are the supreme *charismata* and the intrinsically and supremely Christian *pneumatika*.

HOMILETICS

Outlines on Eisenach Old Testament Series

By HERBERT E. HOHENSTEIN

ROGATE SUNDAY

Is. 55:6-11

There can be but one theme for this Bible chapter, for this text, and for this sermon:

Grace Abundant

I. Its abundance is very evident

A. God's gifts are free (vv. 1, 2). God alone gives. Man receives. God alone purchases, buys fallen man back with the price of His Son's shed blood. Man can present to God only his needs and lacks, his guilt, which God graciously forgives through the merits and mediation of Christ.

B. God allows Himself to be found (v. 6). Not that He's lost; we are, and He is the searching Shepherd who finds us lost sheep. He is like the seeking housewife who finds us lost coins (Luke 15:1-10). Yet, in a sense, God is found—in a crib and on a cross, found in the humble man from Galilee, found to be our Savior. The very fact that the hidden, unsearchable God allows Himself to be found at all is an act of sheer grace.

C. God allows Himself to be called upon (v. 6). Not only called upon in sincere prayer, but answering before our call (Is. 65:24). We never have to worry or wonder: "Is He at home? Will He come to the door? Is He too busy to bother with us, to hear and to help?" His ways and thoughts may be higher than the heavens (vv. 8, 9), but He Himself is always very near to hear our prayers.

D. God always welcomes the repentant and returning sinner.

1. It must be a returning sinner (v. 7). This turning must be to the Lord, not to

despair or guilt or to excuses for sin but to the Lord, the Offended One and the Forgiver.

2. It must be a repentant sinner (v. 7), who is also willing to forsake both unholy habits and unrighteous thoughts. It won't do simply to cover the outside of the cup with a glaze and veneer of piety. There must also be pure and holy thoughts.

3. The returning is not for a spanking or for a stern lecture from God, not for judgment and condemnation but only for mercy and abundant pardon (v. 7). This is abundant pardon that God grants the superabounding grace for abundant sin. All because Christ Jesus died and then rose again to separate us from our sins and to make God and us inseparable forever.

4. This is the reason God's thoughts and ways are unsearchable (vv. 8, 9). It is because He grants us pardon that God is so incomprehensible. It is the forgiveness He so joyously, willingly, constantly bestows, not the pains He sends, that should cause us to shake our wondering heads in amazement over God. Of course His thoughts and ways are as far beyond us as the sky is above the earth, but only because His mercy is as high as the heavens are above the earth upon those who fear Him. (Ps. 103:11)

II. It is offered through the Word (vv. 10, 11)

A. There is no scarcity of that Word. It is like rain and snow. Countless billions of drops and flakes! So it is with God's Word. There is no shortage of it. If the fruits of righteousness are not as abundant as they ought to be in our lives, it is not that the rain and snow aren't descending. We just aren't soaking the Word up as we should.

B. The Word is effectual. Rain and snow do something. It may be good or bad, but they do something. And so it is with God's Word. Either it quickens, converts, comforts, or it kills, hardens, or antagonizes. It is either a fragrance to life or a stench to death in men's nostrils (2 Cor. 2:16). In either case it's effectual. It is working. What a comfort this should be to us in the face of slammed doors on evangelism calls. Our hearts are saddened, but the fact is the Word has still been effective.

C. This Word is Christ and His Gospel. He came forth from the Father in fleshly form. Like the rain and the snow He, too, came down from heaven to bring the moisture of life to a parched and dead earth. He didn't simply provide water for seed. He became a seed, a grain of wheat planted in a grave and then raised again for our salvation. He didn't just supply moisture for bread, He became the Bread of life, whom we eat by faith that we might live forever. Nor did this living Word, Christ Jesus, return to His Father empty-handed. With joy in His heart He looks down the halls of time and sees the "fruit of the travail of His soul" (Is. 53:11). It hasn't been in vain, all this life of temptation and pain, this agony in the Olive Orchard, this abuse and scorn of a kangaroo court, this staggering to Golgotha, this cruel and shameful death, this rending of the tomb. It hasn't been in vain. For you trust Him for dear life, for eternal life. And this is the fruit of His travail. This is why the Word was sent from the mouth of God.

ASCENSION DAY

Ps. 110

Now that He has ascended,

What Is He Doing?

I. *He is sitting at God's right hand* (v. 1)
To sit at God's right hand! What does it mean?

A. It means God's approval and favor.

The right hand is the place of importance, the place for the favored one, e.g., it is on the right hand that the sheep stand in the famous judgment scene. The fact that Christ sits at God's right hand means that the Father has accepted Christ's holy life for us and His innocent death for our salvation.

B. Christ sits at the right hand because He once stood on the left. Again we recall the judgment scene. The goats are on the left hand of Christ, the Judge. The damned are on the left. And so it was with Christ. God laid all our sins, the fierceness of His wrath against sin.

C. Christ sits at God's right hand because He once lay in the damp and silent sepulcher. St. Paul writes: "Christ humbled Himself and became obedient unto the death of the cross." And this is the reason, continues St. Paul, that God has highly exalted Him.

D. Christ sits at God's right hand because He has cleansed away our sins. We read in Heb. 1:3 that after Christ had made purification for our sins, He sat down at God's right hand. You see, He sat at God's right hand after He had first stretched His hands on the cross for the cleansing of our sins.

E. This session will last until God makes Christ's enemies His footstool (v. 1).

1. The enemies are devil, death, hell, sickness, suffering, sin, every evil person and power in this world or the world to come.

2. But aren't they already conquered? Isn't that what our Lord's life, death, and resurrection achieved? Wasn't He dashing and smashing these enemies of His and ours with a rod of iron, even while there was no iron apparent except the nails that held Him fast to the cross for our salvation? Of course, this is what He was doing. He was making a footstool out of His enemies and ours.

3. They are conquered, and yet they aren't. For the devil as a lion still roars and prowls and devours. There are still coffins and funerals and cemeteries. Hell has lost none of

its heat and horror. Sickness still stalks and strikes us. Suffering still claims and holds us. And sin controls and governs us with astonishing ease.

4. Things won't be like this when Jesus fulfills the words of the angels in today's Gospel: "This same Jesus who was taken up from you into heaven will come in like manner as you have seen Him go into heaven." And when He comes, Satan, sin, suffering, and death will go, go for good and forever. When the ascended Christ comes again, then all of our enemies will also be under our feet forever, including death, who now puts us and our loved ones underfoot in a grave.

II. *He is ruling at God's right hand* (v. 2)

A. Christ rules in the midst of His enemies. The picture here perhaps is of conquered foes surrounding the victorious king and paying him homage. How true this was for Jesus. To Satan in the desert Christ said: "Leave Me," and Satan left. To devils inhabiting tortured people He said: "Be gone," and they went. To all types of sickness, draining the life and vigor and joy from their victims, He said: "Depart," and they departed. Yes, and to death itself, He said: "Release the man," and death did. Indeed Christ Jesus ruled and still does in the midst of His foes.

B. He also rules over His people.

1. They join His army willingly (v. 3). There is no draft in Christ's army. Rather His soldiers are willing volunteers.

2. They join His army like dewdrops (v. 3). That means there are many volunteers. They are as numerous as dewdrops on a summer morning. That means these volunteers are fresh like the dew. St. Paul has written: "If any man be in Christ, he is a new creature," a fresh person. The old sins and hates and passions and fears have passed away. He is a new man, fresh with holiness.

3. Are you a willing soldier? Are you a fresh fighter in the King's army? God help you say Yes with both your lips and your life. Surely it cannot be, it must not be, that Christ rules more effectively in the midst of His foes than over His subjects, that the devils, disease, and death, His sworn enemies, obey His voice better than His followers. "O King Christ, as we remember Your obedience unto death for us, help us to obey You better."

III. *He is exercising an eternal priesthood* (v. 4)

A. Ascension Day is the world's great Day of Atonement. You will recall, of course, that the Hebrew high priest on the Day of Atonement entered into the Holy of Holies, the most sacred precinct of the Hebrew temple, and there sprinkled the blood of an animal over the mercy seat, thus signifying that God would cover the sins of His people with His grace. Even so Jesus, on Ascension Day, entered the eternal temple in the heavens not made with hands, bearing as offering not the blood of bulls or goats but His own precious and shed blood for the salvation of men.

B. Like a good priest Christ prays for us. The writer to the Hebrews tells us Christ lives forever in order to intercede for His people. The word *intercede* means literally "go between." That is precisely what Christ Jesus was doing for us on earth, going between God and us, taking the shafts of God's wrath against our sins into His own heart and body. That is precisely what Jesus is still doing for us in heaven, going between God and us with His prayers, representing us before the Lord, doing what God tells us to do, that is, to pray.

C. Like a good priest Christ understands our weaknesses. The basic requirement of a priest, says the writer to the Hebrews, is that he is sympathetic with the suffering and tempted people to whom he ministers. Be-

cause Christ does that, He deserves to be called your Priest and Savior.

What's He doing? Why He's living, ruling, and praying for you.

EXAUDI SUNDAY

Ps. 42

Are You a Deer?

That's the question of this psalm and of this sermon.

I. *You are if you are panting for God's presence* (vv. 1, 2)

A. The picture here is of a deer that has narrowly escaped the chase of a pursuing wolf or lion. He is parched with thirst and panting for the one source of relief, the cool fresh water of an ever-running stream.

B. This is precisely the same way it was with the psalmist. He was panting and thirsting after his God.

C. Do you? Are you like that deer? Is your tongue parched in an overpowering thirst for God? I fear that we must confess: "My soul thirsts for dead goods more than it does for the living God."

II. *What makes people one?*

A. The psalmist became a deer through suffering (vv. 3, 5, 6, 7, 9, 10). The poet had his troubles.

1. They consisted in (a) the taunts of unbelievers. "Where is your God?" This is what the unbelievers were saying to the poet. "You say God loves you and is with you and for you? Then why do you suffer so? What's the matter? Has your loving God gone to sleep or taken a walk or vacation or turned His back on you? Where is your God?" This taunt, says the poet, was like a festering and open wound in his body. In fact, this question of his enemies only caused the poet himself to raise the same question (v. 9). (b) Separation from God's presence (v. 2) in the Jerusalem temple. But the poet wasn't

at Jerusalem. He was in northwest Palestine, in the wild and mountainous region where the Jordan River began (v. 6). That is why his daily and nightly food was tears. That's why the poet felt like the parched and panting deer he saw about him, searching for a cool stream, his living God.

2. It was intense suffering: (a) A pleasant past only increased and heightened his present distress (v. 4). Here the poet's mind drifts back to the glad times he enjoyed in the temple worship at Jerusalem. What a thrill it was for him to lead God's people in procession to the holy hill! What pleasure there was in joining the happy throng, chanting and shouting in songs of praise to Jehovah! But this memory of a pleasant past only served to intensify his present pain. (b) His soul was in a turmoil and uproar. Twice he asks his tormented and riled-up spirit: "Why are you cast down, O my soul, and why are you disquieted within me?" (c) He felt like a person on a life raft, pounded, tossed, and submerged by the billows of an angry sea (v. 7). The poet perhaps saw a violent storm on the distant Mediterranean or watched the torrents of a great waterfall come crashing down on the rocks below. "Now that," he thought, "is just how I feel, pounded by the billows and torrents of suffering." (d) He felt like a person with a festering fatal wound (v. 10). The pain was unbearable, and he had no convenient sedative.

3. Yet these fierce afflictions had their divinely intended effect. (a) They caused the poet to remember his God (v. 6). It was his cast-down soul that caused him to cast up his eyes to God. He was like the Prodigal Son. It was the empty wallet and stomach of this wayward boy that compelled him to return home to his father. Had the psalmist not been chased and hounded by the wolves of affliction he could not have become a parched and panting deer, thirsting for the living God. It is not until the streams

of dead goods become a bare trickle or dry up altogether that the tongue of our spirit cleaves to the roof of the mouth, parched and panting for the living water of God.

(b) The psalmist's afflictions caused him to appreciate the past, to have a deeper praise for its blessings and joys. Why is it that we really learn to appreciate what we have only after it is taken from us? The psalmist's pains caused him to use his past blessings as a sure hope for future divine goodness. It was only after the poet recounted his past joys that he dared to hope for a future restoration of these blessings (vv. 4, 5). He *will* praise his God because he *has* praised Him. (c) The psalmist's afflictions taught him that a possession of God and His steadfast love is all that really matters (v. 8). What if the poet didn't have the past joys his soul so sorely craved? He still had his God and his God's love, yes, even out here in this wild land. For God's temple is not just Mount Zion, it is His whole creation.

B. The psalmist became a deer through suffering, and so do you.

1. You, like the poet, have the same afflictions. You experience the taunts of your enemies, sin, suffering, tragedies, disasters, devil, and death. All of these enemies shout together at you: "Where is your God? We're in control of your fate and destiny, not He." And you, too, begin to wonder: "Yes, where is my God? He seems more on the side of evil than of good, more on the side of suffering, than on my side." You, too, at times seem separated from your God, separated by the great wide gulf of His invisible and untouchable nature, the gulf of your repeated sins, the gulf of your unbearable agony.

2. Like the psalmist, you, too, have intense afflictions. Your pleasant past only heightens your present sorrow. You think of the joy you had, the loved one you had, and your present suffering only is intensified

and becomes all the more galling. Your soul, too, is often downcast and disquieted. The winds of your wild, unruly emotions often whip your soul into a frenzy of unrest. You, too, often feel like a person on a life raft. Wave after wave comes crashing down upon you. You, too, often feel as if you have a festering and fatal wound in your heart, if not in your body.

3. And yet, for you, too, these sufferings have the same divinely intended effect that they had upon the poet. (a) They make you like a deer. Chased by the hounds of suffering, you, too, begin to pant and thirst for the refreshing waters of relief and joy. Yet you cannot always go back for a drink to the streams of past pleasures. For they are dried or are drying up. Therefore to quench your thirst you must go to the living God. For He offers you something you could never get at the other brooks, Christ, the living Water, Christ who knows what real thirst is like. For He suffered the heat and the fire of God's anger in our place and for our pardon, that we might be spared. Christ, who quenches our thirst for pardon by saying: "Son, be of good cheer; by My death and conquest of death your sins are forgiven you." Christ, who satisfies our thirst for heaven by saying, "In My Father's house are many rooms; I'm going to prepare a room for you." And He did, by His death and resurrection. (b) Your pains cause you to appreciate your past, to have a deeper thanks for its blessings. As it is true we seldom treasure properly what we have until we don't have it any more, so being deprived of our treasures does drive us to a deeper appreciation of God's past grace. Above all, it makes us, like the psalmist, hope for a restoration and renewal of God's goodness in the future. Since God has saved me by the death of His only Son for the joys of heaven, can any sorrow be too deep for Him to grant me deliverance? (c) Your pains teach you that God and His everlasting love

are the only treasures you can't afford to lose. For if God is for you, the God who is stronger than all your sufferings, who can be against you?

PENTECOST

EZEK. 36:22-28

It is seldom that we give Him proper thought and worship. It is seldom that we pray to Him. I am speaking, of course, of the Holy Spirit,

The Forgotten Person of the Holy Trinity

I. *In a sense, this is the way it is bound to be*

The Holy Spirit is the witness to Christ and the Father. He always says, "Look at them." The Father and the Son are in the forefront, they occupy, in this sense, the chief place in our faith and Christian life, because the Spirit puts them there.

II. *How can the spirit be forgotten in the light of His activities?*

A. These are gracious activities (vv. 22, 23).

1. It was thus for Israel. God's redemptive activity upon Israel, His delivering them from the Babylonian bondage, was solely for His great name's sake (v. 22). This name was being profaned among the pagans. They looked at little Israel, shamed and suffering in the Babylonian captivity, and they said: "Where is your Jehovah, your great rescuing God? He doesn't love you. He's gone back on His promises to you. He's powerless against the might of Babylonian armies." Even so was God's name profaned. Therefore God would act, would set His people free, guide them through the cruel desert, plant them again in their homeland, end their anguish and disgrace, make their wombs and fields fruitful, bless them with prosperity. All this He would do, not for their name's sake, not because they could demand or claim such goodness from Him, but for His name's sake, because His name, His

being and essence, are grace personified (Ex. 33:19). Thus God would hallow His own name by delivering His people from their afflictions.

2. It is still the same today. Christ taught us to pray: "Hallowed be Thy name!" This is what we're saying: "Because You are gracious, O Lord, because You love us, give us our bread, and forgive our sins, grant us release from every pain and evil of heart, body, and spirit." Strictly speaking, we can't hallow God's name at all. We can only praise His holy name, as He graciously rescues us from all our troubles and sins.

3. Now let's apply this to the Holy Spirit. You can't command His activities in your life. Jesus says that the Spirit is like the wind. In fact, the very word translated "spirit" means also "wind." And if there is one thing you can't do with the wind, it's to control it. It blows where and when it will. It's only a gracious act of God that the wind of the Holy Spirit has blown upon you. Why aren't you a naked and spiritually ignorant savage? The Spirit willed to blow upon you.

B. These are cleansing activities (v. 25). You, too, have been sprinkled:

1. With the gracious water of life. Of course, it was simple water, yet God's quickening and powerful Word made it Holy Baptism. And in this act God gave you a second birth, born this time not to death, but to life with Him forever. Now you are heaven bound, no matter how frail and full of sin you are. For you have been baptized. Your Baptism guarantees your entrance into eternal joy, not your lukewarm, half-hearted righteousness. Therefore stop fretting.

2. With the blood of God's own Son. In the Old Testament blood of a lamb was put over some doorposts, and death passed over. In the New Testament God places the blood of a Lamb, the blood of Christ, not over doors, but over people, over you. And

all your guilt goes, and death passes over. Death is left hanging in the air; he cannot dip down to destroy us.

3. These are cleansings from our idols (v. 25), not just from the guilt of idol worship but from its power. The cleansing of Baptism means death to idol worship (Rom. 6:1 ff.). You died to sin in your baptismal sprinkling. Obviously you can't order a corpse about. Nor can sin command you, for you are a corpse to sin through Baptism (Rom. 6:2). The Holy Spirit in Baptism brings about this regeneration and renewal. (Titus 3:5)

C. These activities make us new people. (Vv. 26, 27; Ezek. 37)

1. We receive a new heart (v. 26). The heart of stone is removed, the cold heart, the selfish and loveless heart. In its place we receive a heart of flesh, a heart that's warm and full of love, a heart that beats with a strong and regular beat to the tune of God's will. The sad fact, however, is that our hearts are still both flesh and stone, both old and new, both warm with love and cold with selfishness. We are two-hearted people. And therefore the heart of Christ stopped on Good Friday and started again on Easter that the sin of our torn hearts might be forgiven.

2. We walk a new way (v. 27). Actually there is only one statute for us Christians to observe: "Love one another as I have loved you." Not just as others love you—even a pagan will do that—but as Christ has loved us, loved us even to the cruel death of the cross and the burning torments of God's anger.

3. The power to such newness is only in Christ. St. Paul writes: "If any man is in Christ he is a new creature." We can walk the new way of love and holiness only as we cling for dear and eternal life to Jesus, only as we ponder and reflect upon His death and rising for our sins, only as we take Him into ourselves in a regular eating of the Holy Supper.

4. Once again the Spirit is at the heart of it all (v. 27). It is only because God has put His Spirit into our hearts that we can put forth the efforts, the discipline and the struggle, the self-crucifixion necessary to walk God's path. It is only because the Spirit enables us to call Christ "Lord" that we can begin to lord it over our sins and fears.

"Eternal Spirit, praise to Thee!"

TRINITY SUNDAY

Is. 6:1-8

Not many men have seen Him. Here are the words of one who has. For he boldly claims:

I Saw the Lord

I. *Who did? The prophet Isaiah*

A. He saw a high and lifted-up Lord (v. 1). A God so exalted that all men, even the best and the mightiest of men, are still less than nothing before Him. (Is. 40: 12-22)

B. He saw a governing God. Although God is high and lifted up, He is not a God who refuses to care about His creation or who is powerless to help even if He did. This is not a God who had carelessly let things get out of hand and control. No, Isaiah saw a governing God. He was sitting upon a throne, not dashing madly about in frantic but vain efforts to keep things going smoothly and without a hitch, not pacing back and forth with a frowning and troubled face and a tense heart over the affairs of men and His world. He was sitting on His throne, quietly, calmly, majestically, governing every event from the fall of a great nation to that of a half-dead sparrow with an unruffled sureness of doing precisely the right thing at the right time.

C. He saw a God surrounded by servants (v. 2). God's servants are the seraphim. The word means literally "burning ones." These beings are not just lukewarm, but crackling,

blazing, in their passion to serve the Lord. These servants are humble before God. Four of their six wings are used to cover themselves before the Lord. These servants also sing God's praises. Let's take a closer look at their hymn.

1. It tells us God is holy. As if you didn't know that! But remember, holy doesn't mean merely sinless. It means dedicated and different. And surely that is what God is, dedicated to you, to your bodily needs, to your stay in the faith, to your victory over trials and devil and death. God is different, unique. And you know why! Not merely because He is so powerful, but because He's so "pardonful," so glad and ready to forgive your sins, covering them with the blood of Christ, His Son. Why must we persist in calling God unsearchable and mysterious because we fail to understand our afflictions? The Bible calls God unsearchable above all because He keeps forgiving us. That's the real wonder of God.

2. It tells us God's glory fills the earth. These seraphim weren't gloomy and negative. They saw God achieving His glory even in a sinful, suffering-and-death-chained creation. They saw God's glory even in a world ruled and abused by evil men. Unfortunately we are not always that positive and bright and hopeful in our world view. The whole earth is full of God's glory? We see it full of man's shame, full of hate and greed and cold and hot wars, full of criminals and juvenile delinquents, full of disease and divorce and broken homes and quarreling Christians. Yet the seraphim sing: "The whole earth is full of God's glory." And that is a fact, a comforting fact, an unchallenged fact, no matter how completely sin and evil men seem to hold the field.

D. He saw a God in a smoke-filled house (v.4). The smoke of incense is probably meant here, or perhaps the cloud that hovered and hung over the mercy seat in the

heart of the temple. God was in that cloud. That's the form in which He appeared to Aaron on the Day of Atonement. It had to be that way so that Aaron wouldn't die.

E. The sight of the holy God caused Isaiah to feel unclean (v.5). From a distance you don't feel small in comparison to a tall building or a mountain. But when you stand at the foot of a giant skyscraper or a towering peak, you feel terribly puny. So it is with our relationship to God. The closer you get to Him, that is, the better you grasp His holiness and glory, the more you'll shrink, the more you'll sense your sinfulness. Therefore if you're feeling pretty good, pretty holy, much better than some folks you read about or could name, that's a fairly good proof that you're not very close to God at all.

F. But God took care of Isaiah's uncleanness (v.7). You see what happened here. The stone from the altar conveyed to the unclean lips of Isaiah the holiness of the heavenly altar from which it was taken.

G. Isaiah was sent by the God whom he saw and who cleansed him (v.8). This is the way it must be. Faithfulness always follows forgiveness. As the poet of Ps.130 writes: "There is forgiveness with Thee that Thou mayest be feared." It is not fear that He will not forgive. Rather the Christian knows forgiveness is given in order that he might fear God with the reverence of an obedient life.

II. *You, too, can say this*

Jesus once said: "He who has seen Me has seen the Father." With the eye of faith we have indeed seen Christ. Therefore we, too, have seen God.

A. He is both low and lowered and high and lifted up.

1. He is low and lowered. He is low in a manger, low in a life of poverty and affliction, low in the death of a criminal on a cross

and in the very depths of hell. He is both low and lowered, lowered by loving hands into a grave.

2. But He is also high and lifted up, lifted up on a cloud into heaven where He is high over every person, event, and power in the universe for your good and His church's good.

B. You, too, see a governing God. He is still on His throne directing and controlling all things in a quiet and majestic calm. All this commotion from evil men and their wicked plottings has not caused the Lord the least concern. He has not left His throne to pace about in worry over the way things are going. Read Ps. 2.

C. You, too, see a God surrounded by servants. We must never get the notion that heaven is a place of eternal rest where we'll float and loll about on soft and fleecy clouds with not a job or responsibility in the world to come. No, it is servants that surround God's throne, not loafers and lazy vacationers. We'll still be serving God in

heaven. But then we'll enjoy it to the full. Work and holiness will not be distasteful or burdensome.

D. You, too, see God in a smoke-filled house. This smoke is from the perfume of Jesus Christ, whom St. Paul calls the sweet-smelling perfume that covers our smelly sins, takes their stench out of God's nostrils.

E. As He did for Isaiah, so God has taken away our uncleanness.

He has sent a stone from the heavenly altar, Christ, the living Stone sent to touch our lips, our heart and body, and to make them clean from our sins. Into a stony grave and then out of it again went this Jesus, this living Stone from the hearth of heaven so that "your guilt is taken away and your sin is forgiven."

F. You, too, are sent by the God whom you see. To His disciples Christ said: "Go into all the world, and preach the Gospel to every creature." Those words are addressed also to you. "Lord, here am I, send Me!"

Richmond Heights, Mo.

THE CONTROVERSY TODAY

The *London Quarterly and Holborn Review* (October 1960), an English Methodist periodical, commemorating the 400th anniversary of the birth of Jacobus Arminius (1560—1609), presents a number of interesting articles on Arminianism written largely in defense of the doctrine. One, bearing the title given above, stresses the fact that the controversy between Arminianism and strict Calvinism is still on. We read:

The conflict engendered by the view of Arminius is not a mere episode in church history. On the contrary, it focuses, in a convenient and significant way, the perpetual discrepancy within the Christian church between those who lay the whole emphasis on the grace of God in the matter of man's salvation, and those who wish to find some place for human responsibility and choice.

The following paragraph in the article seemed to us to be of more than usual importance:

We can convict Arminius of dangerous doctrine only if we adhere unwaveringly to the obvious meaning of Rom. 8:29, 30: "whom He did foreknow, He also did predestinate to be conformed to the image of His Son"—that notable *crux* for Arminian commentators. Wesley, it will be remembered, tried to circumvent the difficulty by insisting that St. Paul meant that God first of all foreknew those who would believe in Jesus Christ, and then, on the score of His foreknowledge, predestinated those same people to be "conformed to the image of His Son," and went on to call and justify them. This is, no doubt, a good Arminian interpretation, but it goes against the natural sense of the passage. St. Paul surely intends to convey either that predestination precedes foreknowledge or that predestination and foreknowledge are inseparable and simultaneous—the latter being the more likely interpretation. So we are left in the passage with a "Calvinistic" doctrine of

predestination, and this impression is not diminished by the discussion of election in chapters 9 to 11 of the Epistle. Nor will it really do to say that the word translated "predestinate" or "foreordain" has a weaker sense than these translations suggest, something like "prearrange," for God's prearrangements have the same force as His foreordinances. This passage, then, asserts that our salvation depends entirely and exclusively on the acts of God, and that we have no part to play in the matter, not even the part of accepting the divine ordinance. So far, St. Paul rules out the views of Arminius. But Arminius is entitled to exculpate himself of heresy by adducing the passages in the writings of St. Paul where he speaks as if man received the Gospel by an act of choice, passages such as 2 Cor. 5:20: "we pray you in Christ's stead, be ye reconciled to God." St. Paul did not resolve the contradiction between predestination and free will; he seems to have believed in both. [Pp. 265 ff.]

From the viewpoint of Lutheran theology the article contains a number of very serious errors. First, St. Paul did not believe in both predestination and free will but attributes man's salvation entirely to God's grace in Christ Jesus. Secondly, Calvinism commits the mistake of overlooking the Gospel truth that the foreordination, or predestination, of God's elect saints was in Christ Jesus so that by faith in Christ the believer should be sure of his election and salvation (Eph. 1:3-9). Nor does St. Paul teach a bifurcate predestination: one to salvation and another to damnation, as this was taught by Calvin. Romans 9—11 can be rightly understood only as a reproof for those who reject God's salvation in Christ Jesus, as to them God does not owe any saving grace whatever, and a vindication of His ineffable mercy upon the "remnant" of the elect whom He saves in Christ Jesus. Both Calvinism and Arminianism fail to recognize the Gospel and the sac-

raments as divine means of grace by which the Holy Spirit creates and sustains faith in the hearts of men. Arminianism, in particular, fails to see that such admonitions as: "Be ye reconciled to God" do not presuppose any ability in man to reconcile himself to God, either in whole or in part, but that they are efficacious Gospel calls by which the Holy Spirit by grace works saving faith.

JOHN THEODORE MUELLER

THE LITERARY RELATIONS OF DIDACHE, CH. XVI

The *Journal of Theological Studies* (Oxford, Clarendon Press, October 1960), under this heading, discusses the moot question whether the Didachist in Ch. 16 of the Didache used the gospels of Luke and Matthew or whether he employed sources from which later the two gospels were constructed. The investigation was prompted by two recent publications which assert that "the Didache does not bear witness to our gospels, but quotes directly from sources used by Luke and Matthew." This is the opinion expressed in Prof. R. Glover's book *The Didache's Quotations and the Synoptic Gospels* (October 1958) and in Père J. P. Audet's *La Didache, Instructions des Apôtres*, the latter assigning the whole Didache in its present form, with only a few insignificant exceptions, to a date well before the end of the first Christian century. In support of his thesis also Père Audet argues that the Didachist did not use any of our present gospels. It is, of course, impossible in this very limited space to trace even a bare outline of the author's painstaking research, which he confines to Ch. 16 of the Didache, but he believes that further comparisons will bear out his thesis that the Didachist *did* use Luke and Matthew. In his concluding paragraphs the writer, the Right Reverend B. C. Butler, says:

I have argued that D XVI, with which alone I am directly concerned here, is dependent on Luke, or conceivably on a Proto-Luke (if anyone believes in that hypothetical

entity and in its circulation in the early church). I have also argued that this chapter of D is dependent on a source which I have named M(g). This source was not anything so vague as is the common synoptic tradition. On the contrary, whenever we can supply tests, it points us unerringly to the tradition which is crystalized specifically in Matthew. And M(g), as used by D, already incorporated in itself elements which, when we meet them in Matthew, are customarily explained as borrowings by Matthew from Mark.

There is one further thing to say about this source. Not only does it point us in the direction of Matthew, but comparative documentary analysis, when applied to D XVI, gives us no grounds for distinguishing it from our Matthew [italics our own]. So far as documentary criticism is concerned, and so far as relation to the evidence of D XVI, M(g) might be our Matthew. [P. 283]

Regarding the date of the Didache, Zahn places it ca. A. D. 110, while Harnack suggests ca. A. D. 120—165, though he prefers the former. According to the traditional reckoning our gospels were written before the destruction of Jerusalem (A. D. 70). Today there is a tendency to regard them as composed much later. Mr. Butler's investigation attempts to defend the traditional reckoning.

JOHN THEODORE MUELLER

WHAT THE ROMAN CATHOLIC LAYMAN WANTS TO HEAR

In No. 5 of the 1960 volume of the *Trierer Theologische Zeitschrift*, pp. 275—287, Roman Catholic Professor Balthasar Fischer of Trier chooses the title "Die Stimme unter der Kanzel [The Voice from in Front of the Pulpit]" to report on the conference of German Roman Catholic homiletics in Würzburg, Germany, last spring. Of particular interest are the 14 petitions in which a panel of lay people summarized their findings at the conference. The panelists were five men and five women, selected to provide a representative cross section of Roman Catholic churchgoers. These were the pleas that they addressed to their preachers:

1. Set aside a period of quiet preparation for your sermons; don't imagine that the layman isn't aware of it when you have failed to do so.

2. Please be good enough to stop after 15 minutes; to insist on talking longer than that isn't of much use.

3. Don't talk in such a frightfully learned fashion to us, using Latin words and foreign expressions and abstract concepts; we retain only what we are able to picture ourselves.

4. Don't talk that "language of Canaan" that nobody except yourselves talks any more, but at the same time don't try so hard to be modern in your speech that you strain yourself. Just talk simple, clear, unpoetic, unsentimental, contemporary German. And when you talk about our workaday world, please be sure that you know what you're talking about.

5. Avoid highly impassioned pleading; we're always afraid that the emotion is simulated.

6. Insure that your sermons are well-organized and easily retained; if you don't, we shall have forgotten them by the time we get to the holy water stoup at the church door on our way out.

7. Don't act as if you yourself had already attained the fullness of Christian sanctity. A person is more ready to believe someone who confesses that he is seeking, suffering, and faltering along with the rest of us. Show that you realize the difficulties that confront a Christian lay person in this world of ours.

8. Give us the nourishing bread of the Word of God. When people are hungry — and we are probably hungrier than our ancestors — they want bread, not cake.

9. Make the picture you give us of God and the vision you give us of His saving mysteries big ones.

10. Don't assume any more than you have to; if you do, you'll be talking over our heads.

11. Make our faith relevant to our everyday existence and our vocation. It hurts us when the word "vocation" on your lips means only vocation to the priesthood and the monastic life. Talk about politics to the extent that your message calls for it, but don't preach

party politics, and don't preach about politics only when there is an election in the offing.

12. Criticize those things about us that deserve criticism and do it with all candor, but don't rant and scold in the pulpit. All you accomplish that way is to harden those who are involved, to excite the malicious glee of those who don't think that they're involved, and to cause pain to those who are really not involved. We know we aren't always what we ought to be — and we suppose that the same thing is true of you, since you're human beings too — but "we don't like to be roared at"! We want to be able to feel that in spite of our sins you take us as seriously as our status as baptized Christians demands.

13. Once in a while make us feel that we belong to a worldwide Church.

14. Instead of knocking us down, encourage us. Give us a little help, a little comfort, a little strengthening, a little hope. Make us rejoice in God and in His great deeds for our salvation.

In reporting on Professor Fischer's article, *Herder-Korrespondenz*, Vol. XV, No. 2 (Nov. 1960), p. 85, observes that the "crisis in preaching" is not something that can be met by methodological changes or even by greater efforts on the part of homiletics. It suggests that a real solution requires a basic change in the theological curriculum which will put the Sacred Scriptures at the center and which will bring the seminarians closer to the daily lives of people as far as this can be done without neglecting the necessary demands of training in self-discipline.

ARTHUR CARL PIEPKORN

BRIEF ITEMS FROM THE NATIONAL LUTHERAN COUNCIL

Geneva. — The ultimate destiny of the Lutheran World Federation is to unite Lutheran churches everywhere in an ecclesiastical fellowship and to become "an organ of the one globe-circling Lutheran Church," a leading theologian declared here. It is an "ecclesiological anomaly" that the common organization of churches which confess the

same doctrinal basis should be merely "a free association" of bodies that do not even accord pulpit and altar fellowship to one another, Prof. Peter Brunner of the University of Heidelberg asserted.

He said that although it is so defined in its constitution, nevertheless because of its "binding doctrinal basis"—also in the constitution—the federation "is constantly having to act as a church . . . and . . . make decisions which lie within the scope of ecclesiastical doctrinal decisions." Moreover, "developments in the federation itself show that there are internal reasons why it must grow beyond itself," according to Dr. Brunner, who is a member of the LWF Commission on Theology. "The essential tasks which the world federation has set for itself by their very nature demand the action of a church."

The Heidelberg professor of systematic theology expressed his views on the federation as "an ecclesiological problem" in an article appearing in the LWF quarterly *Lutheran World*, published here. The federation, he stated, "can only develop forward spiritually in the direction of a genuine church which is composed of members and spans the globe." He explained, however, that what he contemplated would not be "a Vatican church" and he was not even advocating that LWF member churches "must merge into one single entity." Of this "there can and should be no talk," Professor Brunner stressed.

He emphasized that "the one thing which fundamentally concerns me is that churches which mutually acknowledge that they have the same confessional obligation should not refuse one another pulpit and altar fellowship but should rather make a point of extending it to one another."

In one of several comments on Dr. Brunner's article, published in the same issue, another member of the Commission on Theology, Prof. Regin Prenter of the University of Aarhus, Denmark, expressed agreement that "it becomes intolerable when Lutheran

churches of the same confessional stand do not have full church fellowship." But, he argued, if church fellowship requires manifestation in a central organization, a new and separate organ should be developed for that purpose while the LWF should be continued as "a free association of autonomous churches."

"I should like to warn as vehemently as possible," Dr. Prenter said, "against the 're-modeling' of the federation in the direction of a 'united' church or a preliminary phase thereto."

The chairman of the commission, Prof. Ernst Kinder of the University of Münster, Germany, also advised against "speaking of a 'globe-circling church' and of the LWF as its official organ." He said that "even though our goal actually is to work toward church fellowship between all Lutheran churches, and even though the LWF serves this end, it should not be expressed in terms such as this, because they easily conjure up misleading conceptions of some kind of organizational superchurch."

Several other contributors of comments expressed similar opinions, among them Dr. Paul C. Empie, executive director of the National Lutheran Council of the United States, and Dr. Edmund Schlink, director of the Ecumenical Institute of the University of Heidelberg.

In an introduction to the series of writings on the nature of the LWF, the Rev. Kurt Schmidt-Clausen, acting executive secretary of the federation, explained that they were contributions to a study ordered by the 1957 assembly in Minneapolis. Furthermore he said, "A comparatively young institution such as the federation, which is entrusted with far-reaching and responsible tasks in many areas of the life of the Lutheran churches, must continually question and be questioned as to whether its activity is always a relevant expression of those principles which called it into being."

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Minneapolis. — The American Lutheran Church of 2,258,092 members began its official life here on New Year's Day. As successor to the Evangelical, American, and United Evangelical Lutheran churches, the new denomination, constituted last April, marked the fruition of more than ten years of negotiation for the three-way merger.

During worship services on Jan. 1, observances of the event occurred in many of the 4,939 congregations in the United States and Canada which are united in the new body — the third largest in American Lutheranism. Nearly 90 executives and senior staff members in national or regional church work were also installed in 37 congregations. Ceremonies of installation were held in 18 congregations of the Minneapolis-St. Paul area and in 19 churches from Florida to Canada and from Washington, D. C. to Palo Alto, Calif.

Installation services were held at last April's constituting convention for Dr. Fredrik A. Schiotz, president of The ALC; Dr. Norman Menter of Detroit, Mich., vice-president, and Dr. William Larsen, secretary. District presidents were installed last summer and fall.

More than 200 persons will be employed at church headquarters in Minneapolis in an enlarged building formerly used by the ELC. Many executives and other workers have come from the old ALC in Columbus, Ohio, and the old UELC in Blair, Nebr. Plans for the first year of operations, in most instances, have been under way for the past year.

Two days after the birth of The ALC, the first issue of its official biweekly periodical, the *Lutheran Standard*, appeared with a circulation of 250,000. It will take the place of the old ALC's *Standard*, the ELC's *Lutheran Herald*, and the UELC's *Ansger Lutheran*.

The program of The ALC will be carried on by six divisions — American Missions, World Missions, Education, Publication, Charities, and Pensions; two commissions —

Evangelism and Research and Social Action; and standing committees on Worship and Church Music, Relations to Lutheran Churches, and Public Relations.

Geneva. — The official roll of Lutheran World Federation member churches — which are located in 32 countries around the globe — dropped from 61 to 59 on Jan. 1.

On March 20, however, it will rise again, and the roll will show 62 member churches in 33 countries.

The drop is due to the operational launching of a new denomination formed by the merger of three member bodies of the LWF in the United States.

The rise will be due to the official addition to the roll of two African churches and a Far Eastern one, whose admission was approved by the federation's Executive Committee last March in Porto Alegre, Brazil.

Disappearing from the membership list are the Evangelical Lutheran Church, the American Lutheran Church, and the United Evangelical Lutheran Church, which have merged their identities into The American Lutheran Church of 2,250,000 members.

Appearing on the list during 1961, besides The ALC, will be the 22,000-member Lutheran Church of Central Tanganyika, the 28,000-member Usambara-Digo Lutheran Church of the same country, and the 5,000-member Taiwan Lutheran Church of the island of Formosa.

The 1961 changes reduce the number of North American affiliates of the federation to six and increase the number of Tanganyikan member churches to three.

Denver, Colo. — Lutheran theological seminaries, colleges, and high schools throughout the United States and Canada have a total enrollment of 66,814 students, it was reported here to the National Lutheran Educational Conference. According to Dr. Gould Wickey, Washington, D. C., this is an increase of 4,224 students over last year's grand total of 62,590.

Dr. Wickey told the opening session of the 47th annual convention of the NLEC that the students are studying at 19 seminaries, 32 colleges, 19 junior colleges, and 39 high schools. He is executive director of the organization, which held its first meeting at Harrisburg, Pa., in 1910.

Fifty-seven women are listed among the 3,945 studying theology at Lutheran seminaries, he said in his report on enrollment in Lutheran schools for 1960.

According to the report, the church body affiliation of 3,187 of the seminary students who are classified as regular, showed The Lutheran Church—Missouri Synod with 968; United Lutheran Church in America, 706; Evangelical Lutheran Church, 515; American Lutheran Church, 453; and the Augustana Lutheran Church, 269. Other Lutheran bodies accounted for 190 additional seminarians, and 86 enrolled belonged to non-Lutheran churches.

ENROLLMENT IN LUTHERAN FOUR-YEAR COLLEGES

(As of October 1960)

COLLEGE	Under- graduates	Total Credit Students
1. Augsburg, Minneapolis, Minn. (LFC)	982	1,229
2. Augustana, Rock Island, Ill. (Aug.)	1,293	1,877
3. Augustana, Sioux Falls, S. Dak. (TALC)	1,521	1,934
4. Bethany, Bethany, Kans. (Aug.)	447	742
5. Capital University, Columbus, Ohio (TALC)	1,331	1,763
6. Carthage, Carthage, Ill. (ULCA)	529	643
7. Concordia, Moorhead, Minn. (TALC)	1,683	1,983
8. Concordia, Fort Wayne, Ind. (Mo.)	352	352
9. Concordia Teachers, River Forest, Ill. (Mo.)	951	1,710
10. Concordia Teachers, Seward, Nebr. (Mo.)	689	1,149
11. Dana, Blair, Nebr. (TALC)	445	741
12. Gettysburg, Gettysburg, Pa. (ULCA)	1,699	1,990
13. Gustavus Adolphus, St. Peter, Minn. (Aug.)	1,148	1,337
14. Hartwick, Oneonta, N. Y. (ULCA)	722	895
15. Lenoir Rhyne, Hickory, N. C. (ULCA)	964	1,742
16. Luther, Decorah, Iowa (TALC)	1,239	1,545
17. Midland, Fremont, Nebr. (ULCA)	606	1,073
18. Muhlenberg, Allentown, Pa. (ULCA)	1,077	1,788
19. Newberry, Newberry, S. C. (ULCA)	680	946
20. Northwestern, Watertown, Wis. (WELS)	no report	—
21. Pacific Lutheran University, Parkland, Wash. (TALC)	1,561	2,417
22. Roanoke, Salem, Va. (ULCA)	712	1,029
23. St. Olaf, Northfield, Minn. (TALC)	1,804	1,987
24. Susquehanna University, Selingsgrove, Pa. (ULCA)	670	737
25. Texas Lutheran, Seguin, Tex. (TALC)	649	744
26. Thiel, Greenville, Pa. (ULCA)	898	898
27. Upsala, East Orange, N. J. (Aug.)	1,476	3,023
28. Valparaiso University, Valparaiso, Ind. (Mo.)	2,667	3,538
29. Wagner, Staten Island, N. Y. (ULCA)	1,216	2,432
30. Wartburg, Waverly, Iowa (TALC)	1,050	1,050
31. Waterloo, Waterloo, Ont., Canada (ULCA)	566	653
32. Wittenberg University, Springfield, Ohio (ULCA)	1,657	3,400
Total	33,284	47,347

ENROLLMENT IN LUTHERAN SEMINARIES

SEMINARY	Regular	Total Credit Students
1. Augsburg, Minneapolis, Minn. (LFC)	31	31
2. Augustana, Rock Island, Ill. (Aug.)	213	213
3. Bethany, Mankato, Minn. (ELS)	5	5
4. Central, Fremont, Nebr. (ULCA)	49	49
5. Chicago, Maywood, Ill. (ULCA)	115	286
6. Concordia, Springfield, Ill. (Mo.)	486	574
7. Concordia, St. Louis, Mo. (Mo.)	490	703
8. Evangelical, Capital University, Columbus, Ohio (TALC)	238	238
9. Hamma Divinity School, Springfield, Ohio (ULCA)	106	108
10. Luther, St. Paul, Minn. (TALC)	555	595
11. Lutheran, Saskatoon, Saskatchewan, Canada (TALC)	26	26
12. Lutheran, Waterloo, Ontario, Canada (ULCA)	26	26
13. Lutheran, Gettysburg, Pa. (ULCA)	156	224
14. Lutheran, Philadelphia, Pa. (ULCA)	148	248
15. Lutheran, Thiensville, Wis. (WELS)	82	82
16. Lutheran Southern, Columbia, S. C. (ULCA)	68	108
17. Northwestern, Minneapolis, Minn. (ULCA)	92	101
18. Pacific, Berkeley, Calif. (ULCA)	91	127
19. Wartburg, Dubuque, Iowa (TALC)	201	201
Total	3,178	3,945

CORRECTION

On page 177 of the previous issue of this journal, the *Review of Religious Research* is incorrectly cited as a Roman Catholic periodical. It is the official publication of the Religious Research Association. Membership in this group is not restricted to Roman Catholics but includes Protestants and Lutherans.

BOOK REVIEW

All books reviewed in this periodical may be procured from or through Concordia Publishing House, 3558 South Jefferson Avenue, St. Louis 18, Missouri.

ST. JOHN'S GOSPEL: AN EXPOSITION.

By Walter Lüthi, translated by Kurt Schoenenberger. Richmond, Va.: John Knox Press, 1960. x and 348 pages. Cloth. \$5.00.

Good preaching always opens up the meaning of the Holy Scriptures. When one of the great preachers of Europe sets out to preach on an entire book, one expects great things. Walter Lüthi, a minister of the Swiss Reformed Church in Bern, fulfills one's hope in the present volume. Consistently the meaning of the text is opened up and applied directly to the needs of his parish. The death and resurrection of Christ as the answer to man's involvement in sin shine through almost every sermon.

These sermons will move you. They will also teach you new ways of expounding the Scriptures for your parish. And when you have done with the book, you may feel that Lüthi's sermons have done more to open up John's Gospel to your mind and faith than any scientific commentary you have read. This is a book to study and read more than once. It will justify its place on your shelves.

EDGAR KRENTZ

MESSAGE AND MISSION. By Eugene A.

Nida. New York: Harper & Brothers, 1960. 253 pages. Cloth. \$5.00.

A greater share of the theological ferment of our time than is commonly suspected may well derive from the encounter of Western culture with non-Western cultures and of Christianity with non-Christian religions. Eugene Nida, an executive secretary of the American Bible Society in charge of its im-

portant Translations Department, an eminent linguist, and an able student of other cultures, is admirably equipped to write this book. It comes fresh from his work at the translation foundry where he is constantly forced to pour the Gospel into new molds.

The author draws on a rich background of semantic knowledge which indicates his clear understanding of the function of symbolism and then goes on to anthropological, psychological, and theological perspectives of "the communication of the Christian faith."

The exegete who by definition works in the boundary zone between cultures, the systematician who endeavors to test the relevancy of older formulations and must perforce develop new statements, the historian who seeks to understand and trace the varying success with which the Christian church has poured its old wine into new bottles, the practical theologian whose paramount duty it is to communicate the kerygma effectively, above all, the minister and missionary, can hardly afford to ignore this book, a volume that should become a standard work in its field.

WILLIAM J. DANKER

A DOCTOR'S CASEBOOK IN THE LIGHT OF THE BIBLE. By Paul Tournier. Har-

per & Brothers, New York, 1960. 256 pages. Cloth. \$3.50.

In this book a medical doctor-psychiatrist opens his casebook to disclose his own flesh and blood encounters with intense physical, mental, and spiritual illnesses. Called upon to treat deeply afflicted people, he discovered the resources of his own faith in Jesus Christ and the Scriptures. As much in physical ill-

ness as in mental, he says, the doctor must be concerned with the whole person, including the man's soul.

Tournier writes as he must treat his patients. There is warmth and joy in the knowledge of God and in confronting people with that knowledge. His discussions of sin and disease, meaning of death, vitality in life, and many other topics, are profound and moving. Here is a book that will cast new light on pastoral work, will help the pastor relate sin and grace to his day-by-day pastoral cases, and will stimulate him to deeper love for his people. KENNETH H. BREIMEIER

DIE MISSION DER WELTRELIGIONEN.

By Georg F. Vicedom. Munich: Chr. Kaiser Verlag, 1959. 182 pages. Paper. DM 8.00.

Yesterday's unfinished work in missions is coming back with a vengeance to haunt Christianity today. During the days of colonialism, whose abuses Vicedom makes no attempt to justify, the Christian church had a golden opportunity to spread the Gospel all over the world. But because the Christian church of the West exerted itself too little and too late, it is rapidly finding itself isolated by its foes and becoming the object of their countermission. Along with this idea, Vicedom advances the thesis that Christianity has nevertheless been the ideal pattern stimulating the non-Christian religions to an ennobling reappraisal and restructuring of their own heritage. What Hocking argued *should* happen in his hotly debated idea of "reconception," that, as the evidence marshaled by Vicedom would indicate, actually *has* happened. Edmund Perry and others, who in similar vein are speaking of a current "transfiguration of Christ in other religions," would also find corroborating data in Vicedom's study, which incidentally in no sense considers this an ideal state of affairs.

Solidly persuaded of the uniqueness of the Christian kerygma, Vicedom does a com-

parative study of Christianity and the non-Christian religions on the essentials and then points out how not the Gospel but Christians have failed mankind in its yearning for three desiderata, the application of the Word to life, an example to follow, and a genuine brotherhood.

A valuable study for missionaries, for those interested in the history of religions, and for all who penitently reflect on Christendom and their own role in it.

WILLIAM J. DANKER

CHRISTIAN THEOLOGY AND NATURAL SCIENCE. By E. L. Mascall. New York: The Ronald Press Company, 1956. xxi and 328 pages. Cloth. \$4.50.

This book offers a very learned discussion of many of the present conflicts between science and theology and the reasons therefor. Two of the greatest difficulties were the literalism of post-Newtonian science and the assumption by theologians that theological formulations were irreformable. Mascall, who is something of a Neo-Thomist, is very cautious in assessing conclusions drawn from science. He points out how both Eddington and Milne assert principles of cosmology which are definite but not compatible; one wonders if the principles can then be so certain as their advocates suppose. Furthermore every cosmology can be interpreted atheistically and theistically.

Most of the problems Mascall discusses concern the world, creation, and man. His method is to air the questions and show possible solutions to conflicts between science and theology rather than to offer any systematic synthesis. Such caution is commendable. But we feel that he has conceded far too much. Thus for him polygenism is a perfectly tenable theory. On the other hand some of his definite conclusions are most important, and we would certainly share them, e.g., his rejection of pantheism (on scientific grounds), the factuality and unique-

ness of the virgin birth, and the preservation of the identity of men implied by the incarnation.

This book will prove to be most stimulating to anyone interested in the relation between Christian theology and natural science.

ROBERT PREUS

DIE RELIGIONEN DER MENSCHHEIT: IN VERGANGENHEIT UND GEGENWART. By Friedrich Heiler. Stuttgart: Reclam-Verlag, 1959. 1063 pages. Cloth. DM 16.80.

Make way for the compact *Volkswagen* model among world religions handbooks as it comes rolling down the *Autobahn* of German scholarship with the noted Friedrich Heiler at the wheel and crowded with an intimate group of associates and disciples of his Marburg school who have assisted him in preparing a comprehensive, concise survey of world religions from prehistoric times to the present. The work is scholarly, the format is popular. While there is a rich bibliography, serious students will deplore the lack of page references in citations. Not one to spare himself, editor Heiler has done, *inter alia*, the large sections devoted to Indian religions and to Christianity. Typically, Heiler inclines toward mysticism and a tolerance based on a deep understanding of the universal truths of all religions which at times threatens to underestimate the unique characteristics of Christianity. His final chapter on "Versuche einer Synthese der Religionen" affords a listing of attempts in this direction which is both helpful and disturbing.

WILLIAM J. DANKER

CONSTANTINE AND RELIGIOUS LIBERTY. By Hermann Doerries. Translated by Roland Bainton. New Haven: Yale University Press, 1960. xii and 142 pages. Cloth. \$4.00.

This book traces the program of the emperor Constantine concerning religious liberty in the fourth century.

The intolerance of the pagan Romans was directed only toward the Christians' cultus, not toward their beliefs, and this because Rome was a religious state in the minds of its rulers. The intolerance of the imperial church of Theodosius went further than this; in the fifth century not even thoughts were any longer allowed to be free. Doerries offers a thorough discussion of the Edict of Milan, which went on from Galerius' platform of toleration to give positive encouragement to Christians. At the same time there was no shadow cast on the older state religion. And such a policy of Constantine's was not merely one of expediency. In other words, he wished to offer full religious liberty to all Romans, and that even after the decisive battle of Chrysopolis and complete victory under the Christian ensigns. Peace and quiet, thought Constantine, would be conducive to bring errorists over to the true religion. He believed that faith was a matter of the will, and coercion was therefore useless. It became more difficult ultimately for the emperor to tolerate heretics than heathen. For they were a greater threat to the empire than the pagan Romans whom Constantine confidently believed would soon be won for the truth.

This book is more than a mere history. The author tries to draw lessons from the past for our day. In one of his more poignant observations Doerries says, "The intolerant by their very behavior refute the pretention to speak in the name of truth. The force they use can only beget in man a disregard for truth. If, as they say, they are concerned for the man, nevertheless by what they do they crush the man. The intolerant have no right to their objections not only because they fail in their objective but also because by their method they are all the more certain to fail."

ROBERT D. PREUS

AN INTRODUCTION TO THE HISTORY OF THE WESTERN TRADITION. By Edgar Nathaniel Johnson. Vol. I: x and

822 pages; Vol. II: viii and 797 pages. New York: Ginn and Company, 1959. Cloth. \$16.00 a set.

Johnson, formerly of the University of Nebraska, and now of Brandeis, is famed as the co-author, with the great medievalist James Westfall Thompson, of *An Introduction to Medieval Europe*. The present monumental, superbly illustrated work is much more than a history of the Western tradition; it is a work framed always in the tradition of Western historiography. "The Western tradition of writing history is," Johnson says, "what has been considered the best historical thought and practice among historians" from the ancient Near East, Greece, Rome, and those nations that grew up when the Germans and other Barbarians took over the Latin Christian half of the Roman Empire. Johnson points out that this tradition is not shared "by practicing historians of the Communist-ruled countries, for they are obliged to give only one, that is, the official Communist interpretation of their facts." The first volume takes the reader from the religious traditions of the ancient Near East to the rise of humanism and asceticism at the close of the Middle Ages. The second volume begins with the Renaissance, the humanism and arts of the 16th and 17th centuries, and concludes with the story of the United Nations.

Johnson, it may be noted parenthetically, takes a decidedly humanistic approach to the story of Luther: "Luther was unwilling to sacrifice his own interpretation of Scriptures for the sake of a common Protestant creed or party. . . . Such stubbornness among Protestant leaders has continued to date and broken their movement into an amazing number of sects and diminished its effectiveness in the world." This is a conclusion that can come only from a man who does not and possibly cannot understand Luther.

This reviewer highly recommends Johnson's great work, with its richly annotated

bibliographies and excellent indexes. No student of Western history, professional or amateur, can afford to ignore it.

PHILIP J. SCHROEDER

PLATO'S PHAEDRUS. Translated and edited by R. Hackforth. New York: The Liberal Arts Press, 1960. x and 172 pages. Paper. \$1.15.

PLATO'S EXAMINATION OF PLEASURE. Translated and edited by R. Hackforth. New York: The Liberal Arts Press, 1960. vii and 144 pages. Paper. \$1.00.

All who are interested in Plato will appreciate these inexpensive reprints of two standard works of Platonic scholarship. Hackforth is one of the leading Platonists active in England today. Both dialogues are of interest to theologians, the *Phaedrus* because of its passages on love and the soul, the *Philebus* for its investigation of hedonism.

EDGAR KRENTZ

THE KING'S BUSINESS. By Godfrey C. Robinson and Stephen F. Winward. Chicago: Moody Press. 1960. 128 pages. Paper. Price not given.

This *may* be just what one of your men or women is looking for: an inexpensive, packed, "how to" manual on improving one's effectiveness as a worker in the church. Avoiding overemphasis on "technique," the authors nevertheless point out that "method and efficiency do have a place" in such chapters as "The Right Use of Time," "Long-Term Preparation for Speaking," and "Give Attention to Reading."

Though not of great moment for the experienced lay person or pastor, the booklet should be in the church library as a helpful mine of stimulation for the lay leader in the earlier stages of development.

Several pages in the review copy were, alas, illegibly double printed.

DONALD L. DEFFNER

THE LUTHERAN CHURCH AMONG NORWEGIAN AMERICANS. By E. Clifford Nelson and Eugene L. Fevold. Minneapolis: Augsburg Publishing House, 1960. 2 volumes; xix and 357, xix and 379 pages. Cloth. \$12.50.

With the majority of Norwegian Lutherans in America soon to lose their separate national identity in The American Lutheran Church, this history comes as a monument to the Lutherans of Norwegian parentage in this country. It fills a certain need in being the only up-to-date portrayal of the activities of all Norwegian Lutheran groups in America (although after 1917 it traces the history only of the Evangelical Lutheran Church). It is also interestingly and clearly written, and on many issues is quite informative. The opening chapter on conditions in 19th-century Norway is very instructive. Certain events, such as the controversy over the ownership of Augsburg College, are taken up in minute detail for the first time in English.

Apart from these advantages the book is a disappointment, because of the woeful lack of balance it betrays. It would seem that, like certain historians of the past, Nelson thinks that warfare is the stuff of history. After reading these two volumes, one could only conclude that the Norwegian Lutherans in this country were incorrigible scrappers. The piety of the people and pastors, the congregational life, the tremendous hardships and sacrifices made by people and pastors for the Gospel are totally bypassed—but the fury, the stupidity, and the humiliation connected with every major controversy are meticulously recorded. The only interlude in the first volume, a chapter on missionary endeavors, is largely statistical and perfunctory (a chapter in the second volume on "The Expanding Church" is better). Again, Eielsen, Clausen, and Dietrickson, whose only real distinction was that they arrived in this country early, are given ex-

tensive consideration, and a long section is devoted to the Norwegian Augustana Synod, which was a small group and achieved quite meager results. In sharp contrast, the founders and leaders of the Norwegian Synod—which alone gave direction and leadership to the emigrants from abroad and to which ironically even the later anti-Missourians owed their theology and their success in their church work—are passed over in summary fashion.

Even more serious is the historical bias which pervades the entire work. The position, actions, and motives of the old United Church seem always to be favored at the expense of the Norwegian Synod, the Conference, or the Hauge Synod. The only three men to emerge from the entire history as men of real stature are P. A. Rasmussen, G. Hoyme, and Lars Boe, who theologically offered very little. Particularly disappointing is the anti-Missourian bias throughout. For example, the hesitancy of the Missouri and Norwegian Synods to condemn every form of slavery as *per se* sinful is represented as emanating from a "legalistic" and "fundamentalist view of Scripture" which did not allow an historical approach to the Bible. Actually the very opposite was the case; it was the historical approach to Philemon and other books which enabled the Missourians to see the great evil in slavery and yet to refrain from saying what Scripture does not say. Another example: The pejorative term "restitution theology" is consistently applied to the Missouri and Norwegian Synods. Nelson defines "restitution theology" as embracing (1) a doctrine of inspiration which obscures the material principle of theology, and (2) a "legalistic use" of the confessions. Actually such a description fits neither the Missouri nor the Norwegian Synod. It was the anti-Missourians who could not get beyond the bad and confused terminology of 17th-century (not 16th-century) Orthodoxy in their discussions of

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election, conversion, and free will. Missouri and the Synod, when necessary, could and did break with the conclusions of Orthodoxy.

Probably the most unfair feature of the book is the assignment of a sort of satellite status over against the Missouri Synod to the old Norwegian Synod. The leaders of the old Synod are pictured as hanging on every nod of Walther. Their alliance with Missouri is described as "fateful." But there is no evidence for this. The leaders of the Norwegian Synod identified themselves with Germans and strangers because they found with the Missourians unity of doctrine. The very fact that the Synod joined in the merger of 1917 proves that it was no Missouri satellite. Throughout the work this reviewer found no less than 50 statements or innuendoes regarding the old Norwegian Synod which were either slurring or disparaging or downright sarcastic. This is turning church history into a game or at least propaganda.

ROBERT D. PREUS

THE PHILOSOPHY OF WHITEHEAD. By W. Mays. London: George Allen and Unwin, 1959. 260 pages. Cloth. No price given.

In this useful introduction to Whitehead's thought, Mays maintains that the theories propounded during his subject's metaphysical stage, expressed for the most part in his *Process and Reality*, are not such a radical departure from his earlier views as people heretofore imagined. They are actually, Mays contends, quite close to the axiomatic method used by modern logic, although not formalized, and to the findings of modern physics. In addition to his idea of general plan and order (God) underlying the universe, Whitehead believed that the world was a system of events and societies with a history (Hegel?) and actually known by perception. Mays believes that such an account of reality is not as metaphysical as many have contended, although he cannot follow White-

head in saying that the universe is a logical system with each event presupposing every other, since this makes the logical framework more fundamental than the empirical relation. Mays criticizes chiefly Whitehead's anthropology (which substituted for body and mind patterned events of higher and lower grades) as being not only unempirical but unanalyzable. But even here he admits that Whitehead's is probably no less empirical than other modern theories.

This book covers, among other subjects, Whitehead's views on the nature of philosophy, language, God, "eternal objects," "prehension," and consciousness. Each discussion is carried on with great clarity and simplicity, considering the difficulty of Whitehead's terminology and the rapid movement of his thought. A helpful summary follows each section.

ROBERT PREUS

THE PRINCIPLES OF SEMANTICS. By Stephen Ullmann. Second Edition. New York: Philosophical Library, 1957. 346 pages. Cloth. \$10.00.

In this volume Ullmann offers us an excellent introduction to the terminology, the philosophy, and the historical background of modern semantics. He is particularly concerned that semantics have a clearly defined place within linguistics, something that it has not enjoyed in the past.

There are two approaches to semantics, the synchronistic and the diachronistic. Usually the two are thought of as independent (although a combination, though not a confusion, of the two is not frowned upon today), with the former having absolute primacy. The author discusses both approaches in two long chapters.

In his chapter on descriptive semantics he approaches the subject through such channels as phonology, lexical and syntactical morphology, and context, and shows how these factors affecting semantics are intermixed. Motivation, onomatopoeia, popular etymol-

ogy, synonymy, polysemy, and related factors form an organic whole, interlinked with phonology, morphology, and syntax. Thus new synchronous networks constantly emerge and arrange themselves into patterns.

The longest chapter, which deals with historical semantics, is most fascinating. The author brings examples from many languages for semantic change and delineates the influences that bring about such change. All this of course can be tremendously helpful to any linguist.

Ullmann's discussions require the interested reader to use a degree of patience. This will, however, be richly rewarded.

ROBERT PREUS

ST. JEROME AND HIS TIMES. By Jean Steinmann; translated from the French by Ronald Matthews. Notre Dame: Fides Publishers, no date. ix and 358 pages. Cloth. \$5.95.

This is a translation from a sympathetic French biography of Saint Jerome done in popular style. There is no introduction, no footnotes (to speak of), no bibliography. This is regrettable since the biography is thorough, the use of the sources is constant, and the translation is lucid.

At least half of the study is a discussion of St. Jerome's exegetical works and method. The author portrays him as misunderstood by men like Rufinus and Augustine (especially in their earlier years) because they did not understand the problems faced by the exegete in Biblical interpretation, or because they revered one particular version (the Septuagint) in preference to the original itself, or because they were either extreme literalists (a right wing Antiochian tradition) or extreme allegorists in the Alexandrian tradition. Like his teacher, Apollinaris of Laodicea, St. Jerome took the historical context into consideration and tried to read each writer of Scripture in his own terms.

We question as an oversimplification the statement of the author that "the succession of turbulent heresies that marked the early centuries of the church can be explained by the long-drawn-out conflict between the Bible and the Greek outlook" (p. 330). The studies of Robert Grant, among many others, in the origins of Gnosticism would tend to discredit this thesis. W. W. OETTING

RELIGIOUS EDUCATION. Edited by Marvin J. Taylor. New York: Abingdon Press, 1960. 446 pages. Cloth. \$6.50.

Coming a decade after the famous *Orientalism in Religious Education*, this substantial work again covers a wide range of areas in its 37 chapters, each written by a specialist contributor.

Part I covers principles—philosophy of education, psychology, theology, use of Scripture, objectives. Part II considers programs, materials, and methods. Part III includes administration, leadership, buildings and equipment, evaluation, and college work. The final part studies eight agencies which foster religious education.

The 446-page book is intended as an introductory survey textbook for college or seminary classes, but may not satisfy some denominational instructors, since its subjects range kaleidoscopically through the whole gamut of Protestantism.

Nevertheless the work is an invaluable resource tool, a *sine qua non* for every educational library, and (in this first year especially) a comprehensive guide to what's going on in the field of religious education.

DONALD L. DEFFNER

THE ESSENCE OF THE BIBLE. By Paul Claudel. New York: Philosophical Library, c. 1957. 120 pages. Cloth. \$3.00.

Here, in this French poet's last published work, is a strange mixture of Biblical knowledge, Marian devotion, philosophical speculation, and deep-seated prejudice. The latter is directed even more against Biblical criti-

cism ("literalism," Claudel calls it) within Roman Catholicism than against the Protestantism which he believes spawns it. And yet there is a mystic devotion to Christ and the Scriptures that, no matter how perverted, is deep and true.

HENRY W. REIMANN

FAITH AND KNOWLEDGE. By John Hick. Ithaca, N.Y.: Cornell University Press, c. 1957. 220 pages. Cloth. \$3.50.

The quest of this book is the nature of religious faith, specifically faith in its Western "Christian" form, and its relation to knowing and believing in general. Hick argues against the Platonic view of knowledge as direct and infallible acquaintance with truth and the consequent distinction between knowledge and belief. For him all our cognition including belief is relative to ourselves. Voluntarist theories of faith in William James and F. R. Tennant, moral theories of faith in Kant and D. M. Baillie, and Newman's "illative sense" are analyzed and criticized. Ultimately for Hick the theistic believer, without knowing how he knows that the divine presence is mediated through his human experience, simply finds himself interpreting his total experience in terms of God. Nevertheless the author proceeds to verify the meaningfulness of the theistic assertion in terms of a social and rather this-worldly "Kingdom" eschatology. The final chapters "Faith and Freedom" and "Christian Faith" will perhaps be the most problematic for the theologian, although, despite a somewhat Semi-Pelagian emphasis on freedom, there is a clear testimony to the basic Christian dogmas. The author is of course not writing a dogmatics on the Christian faith but trying to spell out how Christian faith moves from the faith in Christ (in Him as God and man, the former conviction mediated by the interpretation of His earthly life) to faith from Christ, the total interpretation of life in terms of divine

purpose. The difficulties of moving from religious faith to faith in and from Christ were heightened for this reviewer by the way Hick's final chapter seemed a rather disconnected epilog to his book.

HENRY W. REIMANN

MARTIN LUTHER: TISCHREDEN. Edited by Kurt Aland. 3d edition. Stuttgart: Ehrenfried Klotz Verlag, 1960. 304 pages. Cloth. DM 13.80.

Two earlier volumes of this edition of *Luther Deutsch* have been reviewed in this journal (Vol. XXIX [Nov. 1958], 855, and Vol. XXXI [Aug. 1960], 526). The present volume—the ninth in the series—is in the same tradition. Aland selects 823 sayings from the six volumes of Table Talk in the Weimar edition, arranges them handily by topics (thus making it a supplement to his *Lutherlexicon*), and briefly gives the historical context in an introduction and conclusion. Prior to the Weimar edition all collections from the Table Talk were based on Aurifaber's edition; since Aurifaber rewrote Luther rather generously at times, it is good to have available in the present volume a trustworthy sampling based on manuscript research. Anyone who can still use German, scholar or not, will appreciate Luther's pungent pronouncements.

EDGAR KRENTZ

FREUD AND DEWEY ON THE NATURE OF MAN. By Morton Levitt. New York: Philosophical Library, c. 1960. 180 pages. Cloth. \$3.75.

The thesis of this historical study is that Freud and Dewey "fought for the understanding of the nature of man from complementary, not opposing positions" (p. 173). The antagonism, especially of the later Dewey, for Freud, and of the followers of each for the other group, motivated Levitt of the Wayne State University College of Medicine to examine meticulously the general and

specific intellectual background of these two contemporaries to try to systematize their common as well as their divergent views. The debt of both to Plato, their greater debt to Darwin, Dewey's to Kant and Hegel and James, Freud's to Goethe and Dostoevsky, and many others, provides the treat of an intellectual crossword puzzle skillfully but cautiously maneuvered.

There are copious and lengthy quotations, some of which might have been profitably shortened or relegated to the footnotes. The systematic statement of the position of Dewey suffers from what may have been the verbose vagueness of the philosopher himself. Although the author is evidently a rather convinced Freudian, his enthusiasm is both restrained and persuasive.

The conclusion is simple. Both understood man as "individual — interaction — environment," but whereas Dewey swung to a greater emphasis on the environment, group values, and socialization of biological states, Freud accentuated the individual and constitutional aspects of man. It would seem that the author has gone a long way to acclimatize Sigmund Freud in educational or psychological circles where Dewey still might be one-sidedly venerated. This would be a useful secularist volume for conference study alongside the Concordia Publishing House symposium on psychology and theology by Lutheran scholars, *What Then Is Man?*

HENRY W. REIMANN

NATURE AND HISTORY: A STUDY IN THEOLOGICAL METHODOLOGY WITH SPECIAL ATTENTION TO THE METHOD OF MOTIF RESEARCH. By Bernhard Erling. Lund: C. W. K. Gleerup, 1960. 286 pages. Paper. DM 18.50.

This book supports Nygren's contention that theology "must be at the same time positively Christian and strictly scientific." It critically analyzes the motif method and concludes that after critical revision it is to

be retained as a "fruitful approach to the methodological problems of theology." Erling holds that, "in contrast to the univocal interpretation of the causal relation presupposed in logical empiricism, the motifs may be understood as representing different ways in which the causal relationship, in which man stands in the ethical and the religious domains, may be characterized" (p. 17).

Erling examines the different forms of synthetic validity to be found in experience and Nygren's "basic questions" or "categories" (true, good, beautiful, religious) and concludes that there is no area of human experience from which science can be barred. Theology, he holds, is a positive science, brought into being "on the grounds of the value which belongs to Christianity, [that] draws together all the knowledge which will serve toward its scientific illumination, and thus an entirely new science is formed" (p. 39).

The author finds that the validity examined in the theoretical domain or the natural sciences is not exhaustive with respect to the validity of experience. In other areas of experience validity may appear in the form of alternate, mutually exclusive possibilities, each interpretation having its own internal necessity. The causal relationship is not of such a nature that all description must conform to the pattern found in natural sciences. "The human subject must also be considered a causal factor" (p. 89). In structuring the human causal factor, critical and descriptive ethics must not be sharply abstracted from each other.

According to Erling, metaphysical ethics, properly understood, is an advanced stage of descriptive ethics, and while there can be no normative ethical ideal, there can be normative scientific ethics within each ideal. The author holds that the dispositional, legalistic (deontological), and teleological (axiological) standards are distinct patterns of

causal relatedness the human causal factor may operate in. Yet the agape ethic (dispositional) is not bound by the other standards, since it is itself creative in nature and thus often a stumbling block or foolishness by the other two standards. He concedes that "the descriptive and critical approaches to the problem of religious validity may not be distinguished as sharply as Nygren seeks to distinguish them." (P. 159)

In Ch. VI Erling shows the close relationship between the critical and descriptive task. Critical analysis defines the form, and description determines its extension. Motif research remains in the domain of both. Motifs are empirically recognizable in historical documents but not in historical events and must be presupposed, as the category of causality is presupposed in natural sciences. They can represent causal patterns in terms of which the total historical process was interpreted. The locus of events thus interpreted includes Biblical revelation and the history of the church.

In the last chapter the author holds that since the meaning of major topics in systematic theology is determined by the motif in the context the topics appear in, motif research is also necessary for systematic theology.

ERWIN L. LUEKER

IDEAS OF REVELATION. By H. D. McDonald. New York: St. Martin's Press, 1959. xi and 300 pages. Cloth. \$6.75.

McDonald's scrupulous study of the deluge of literature on revelation covers the period from 1700 to 1860. Of interest is the fact that practically every modern view has its older counterpart in this era. For instance, the similarity of the so-called "activist" view of Barth and Brunner to that of Coleridge is quite remarkable. The reactions of that day likewise resemble our present situation remarkably. In the wake of 18th-century deism came a form of scientism with a fervent unbelief, attacking

revelation on every count, insisting that revelation must be regarded simply as a form of popular piety. Orthodoxy reacted. But trying to wend its way between forms of rationalism and radical empiricism on the one hand and enthusiasm on the other hand, it often lost its way, wandering far into the unproductive fields of apologetics, and falling into the pitfalls of rationalism. It is further worth noting that as long as deism was its chief opponent orthodoxy defended itself by resorting to natural religion. When unbelief raised its head, orthodox theologians ran with avidity to revealed religion. Thus it would appear that natural or rational theology (in the concrete) could prove everything and nothing.

Perhaps the most rewarding chapter of the work is the last one, in which the author tries to show that neither the propositional doctrine of revelation or the completely dynamic one can suffice. While he agrees with Barth that the divine Spirit is always a *dandum*, McDonald nevertheless insists correctly that the "word of God" given in former days is "the word of God" also for us. To the question, "How can past and distant information be present and dynamic instruction?" — a real problem for Barth, as it was for Lessing — McDonald replies that, though the question be hard to answer, "the fact remains that it can and does."

This book fills a gap in our present discussions of revelation, and for this reason deserves serious attention.

ROBERT D. PREUS

GEMEINDE UND GEMEINDEORDNUNG IM NEUEN TESTAMENT. By Eduard Schweizer. Zürich: Zwingli Verlag, 1959. 217 pages. Paper. Swiss francs 20.00.

This book offers a critical study of the essence of the church and its external structure on the basis of the New Testament. It sees the structure as developing within the period

covered by the New Testament and the writings of the apostolic fathers.

The author endeavors to trace the influence of the concept of the church as continuation of Israel, and that of the Christological and eschatological newness of the church, on church organization. The books of the New Testament and apostolic fathers are individually examined. The ministries of the New Testament are compared; the problem of "charismatic" and "noncharismatic" functions in the church analyzed; and the significance of terms for the ministries, especially as they relate to the priesthood of believers, discussed. It concludes with an analysis of order as the manifestation of the Spirit, ordination, apostolic succession, worship, and conclusions. The book contains valuable material for the critical reader.

ERWIN L. LUEKER

THE POSSESSED. By Albert Camus. Translated by Justin O'Brien. New York: Alfred Knopf, 1960. vi and 182 pages. Cloth. \$3.50.

Recognizing Dostoevsky's *The Possessed* as one of the greatest novels depicting man's motivations and passions, Camus has in this, his last finished major work, redone the novel for the theater.

Like the original, Camus' presentation is a masterpiece and carries the reader along from beginning to end. He succeeds remarkably in being faithful to the plot and to the characters. The Lemkes are the only main characters to be omitted in the dramatic adaptation, and hence Peter Verkhovensky appears less of a scoundrel than in the novel. Again the duel, rather superfluous, is included in the play, whereas the ball and the resulting fiasco (important in the novel but difficult for the theater) is omitted.

Camus' work is an interpretation as well as an adaptation. The novel, which demonstrates the tragedy of atheism, is given atheistic orientation. For instance, Shatov, who said that when we lose contact with the

masses we lose God, is made to say that without the masses there is no God. Whereas Dostoevsky sympathetically portrays Kirilov, Verkhovensky, and Stavrogin as deluded and pitiable nihilists and anarchists, Camus seems to represent them as being somehow on the right track. Dostoevsky clearly portrays atheism and nihilism with its accompanying socialism and revolution as a tragic debacle; this is not at all clear in Camus' rendition. Dostoevsky's hero is the gentle and confused Shatov; Camus' hero is the reckless and inscrutable but also confused Stavrogin.

The Possessed, whether it be the novel or the play, is well worth reading, especially for pastors. For as Camus says, it prefigures our nihilism today, its protagonists being "torn and dead souls, unable to love and suffering from that inability, wanting to believe and yet unable to do so."

Justin O'Brien's translation is another excellent piece of work.

ROBERT D. PREUS

SVENSK KYRKOHISTORIA. By Berndt Gustafsson. Stockholm: Svenska Kyrkans Diakonistyrelsen Bokförlag, 1957. 327 pages. Paper, Swedish kronor 16.00; cloth, Swedish kronor 22.00.

Here is a concise survey of Swedish church history from 830 to the present. While the material is condensed, it nevertheless covers all phases of the church's activity, including architecture, life, and worship.

Special emphasis is placed on thought movements within the church. In broad outline the history of Swedish Christianity follows the pattern of that in Germany: a mission period; the Middle Ages; the Reformation period; the era of consolidation of the Reformation; pietism and rationalism; the beginning of denominationalism; modern times. Yet each period and movement in the church is fashioned in a unique way. Thus, for instance, the Reformation in Sweden marks a radical break with the past to a lesser degree than in Germany. Again,

17th century Lutheranism in Sweden was characterized by emphasis on piety based on a fusion of orthodoxy and mysticism.

Chapter X sketches the church history of Denmark, Iceland, Norway, and Finland.

ERWIN L. LUEKER

THE CHURCH'S MISSION TO THE EDUCATED AMERICAN. By J. H. Nederhood. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1960. xii and 163 pages. Paper. \$2.50.

Here is a study of major importance, not only for campus and "town-gown" pastors but for community-serving pastors as well.

The thrust of this paperback is upon the church's responsibility for discovering and responding to the thought world of the educated people in its homeland. The author begins with an excellent chapter on the New Testament Church as *mission*, understood as that which occurs "when the church, which has been created a testimony to Jesus Christ, comes in contact with the world. If it is truly Christ's, it is *living out the spirit which He has sent.*"

Chapter Two treats "the church as mission in America." It notes that the contemporary expression of the church in our country is continually threatened by massive social forces. In the next two chapters Nederhood spells out the steps in the approach to the "unconverted educated." First of all, we should know as much as possible about them. This involves distinguishing between the "trained" and the "educated" products of our colleges; properly assessing the secular faith inculcated by so many "Halls of Ivy"; evaluating the breathtaking progress in the natural sciences and its effect on contemporary man; looking with jaundiced eye at the religious language symbols used by the "educated," which are similar to Christian terminology, but with an antithetical frame of reference. ("A missionary," says Nederhood, "may never take communication with an educated individual for granted.")

Next, we need to be aware of the misunderstandings and prejudices of the educated. A failure to distinguish between *organization* and *organism* colors the view of the church held by many college graduates who have taken too seriously their courses in descriptive sociology. The psychological approach to religion is similarly devastating for the educated person's evaluation of Christianity.

Again, the college graduate is quite likely to believe that the Dead Sea Scrolls undermine the structure of Christianity, that "theology is a massive systematization of personal opinion and fantasy," that the church is anti-intellectual and hypocritical, and so on. All these mistaken notions must be taken into account in our analysis of the "shape" of the "unconverted educated." Nederhood goes on to discuss the substitutes for Christianity which appeal to the educated, such as the exotic religions, liberal Judaism, and the "new Humanism." In vivid fashion he spells out the effect of modern literature upon contemporary man, in portraying the secular images of man revealed in the reams cranked out by our modern "merchants of despair," the "futilitarians."

In Ch. 5 Nederhood comes to the actual approach. The author notes the present favorable social position enjoyed by the church in America for reaching the educated and stresses the responsibility of the entire congregation in the mobilization of this mission. His primary concern is that "the local church recognize its worship service, in which the Word is preached, as the most important component within its mission approach to the educated. . . . No contact with educated people should be judged complete until attendance upon the preaching of the Word results." (P. 141)

The Church's Mission to the Educated American is unequivocal in delineating the content of the message. It is: (a) the God of Christianity is the Creator of the cosmos;

(b) the Gospel demands decision in the light of the imminent judgment; (c) the Christian faith has implications for all of life. A Lutheran might have spelled out in greater detail his definition of "sin," "repentance," "judgment," and similar terms, but all that Nederhood does say is consonant with the analogy of the faith. He treats the doctrine of election very briefly; happily he affirms *sola gratia*, and, citing Berkouwer, describes *eklogē* as having "nothing to do with sinister arbitrariness. . . . The electing purpose of God opens the way of salvation, in which men learn that the salvation of God is only received as a divine *gift* and never as . . . a way of *works*." (P. 153)

To sum up: the church must change its present relationship with the educated into a mission relationship. The tragedy is that many churches now attracting the educated are not proclaiming the Gospel. They are trying to be "successful." They must live deeply out of the Word of God, and proclaim this Word with assurance and boldness.

Nederhood's book is rich in footnoting (although this reviewer missed some expected reference to Albert Camus and Karl Heim). The style flows freely and interestingly.

DONALD L. DEFFNER

CHILDREN IN THE CHURCH. By Iris V. Cully. Philadelphia: The Westminster Press, 1960. 204 pages. Cloth. \$3.75.

This work, by the authoress of *The Dynamics of Christian Education* (Philadelphia: The Westminster Press, 1958), is another in the long line of books dealing with the Christian education of children. The jacket declares that the fruits of her study have resulted in "an approach to Christian education that is entirely new and up to date." The book falls short of this promise!

References to creation, redemption, and other works of the Godhead appear throughout the book. We must "see all people as persons for whom Christ died" (p. 79). Christ "was both true man and true God"

(p. 169). In the concluding chapter, on "the Child and the Bible," she describes Holy Scripture as "not an authority of absolute law to be kept, for this would make the Word oppressive rather than a source of comfort and joy. The authority is not in the written word but in God who stands revealed through its pages" (p. 179). On pp. 36, 37 she maintains the sign-seal-signifies-memorial view of the Sacraments.

There are some helpful psychological insights in the work. The style is fairly interesting, though at times the content seems obvious, and the book reads more like a primer, or a running account of "what's what" in Christian education in American churches—written for the novice or newcomer to the country unfamiliar with the grist of Protestant church life.

Lutherans receive *kudos* on page 45: "The Lutheran Churches are the only ones that seem to take really seriously the length of time allotted to . . . training for 'full communion.'"

Summa. Value for the long-term educator: Minimal. For the beginner: Worth browsing in, with the reservations indicated. Price: A little steep.

DONALD L. DEFFNER

WORDS AND THINGS. By Ernest Gellner. Boston: Beacon Press, 1959. 270 pages. Cloth. \$5.00.

Gellner's book is a stormy polemic against modern linguistic philosophy as first propounded by Wittgenstein and then taught by Wisdom, Ryle, J. L. Austin, and others. It reveals linguistic philosophy's debt to logical atomism, logical positivism, and G. E. Moore's naive realism. It traces deftly the attempts of linguistic philosophy to overcome alleged weaknesses of logical positivism and indeed of every theory of knowledge; but shows that linguistic philosophy "absolutely requires and presupposes Positivism" if it is to rid itself of metaphysical language.

The author demonstrates (rather conclu-

sively to this reviewer) that linguistic philosophy argues in a circle, in that it bases its behavioristic theory of mind on its theory of language as "usage," and then insists that language is only usage because mind is only activity. Again, it argues, a naturalistic view of the world implies a naturalistic view of language, and vice versa. The trouble is that these basic principles are often covered up or even disclaimed by the proponents of this philosophy. Gellner does his best to expose these presuppositions.

A theologian can sympathize with the frustrations that beset the critic of a philosophy which *ex hypothesi* leaves no room for philosophic propositions. Gellner is obviously correct when he insists that those who make philosophy a mere activity *are saying something* the moment they define the rules and criteria of their activity. The book, however, becomes tiring, because it labors certain arguments and purposely overstates and caricatures the iniquities of linguistic philosophy.

ROBERT D. PREUS

INDIA AND CHRISTENDOM. By Richard Garbe. La Salle, Ill.: The Open Court Publishing Company, 1959. 310 pages. Cloth. \$3.50.

Garbe of Tübingen was one of the great Sanskrit scholars and students of Hindu philosophy and religion in the period prior to World War I. The data he has amassed and the questions he raises still provide much undone work for historians of religion, for Christian theologians, and especially for missionaries to India. The translator and the publisher have done a real service in making available an important older publication in new form.

Garbe sees Indian influences at work in the New Testament in the story of Simeon in the temple, the temptation of Christ, Peter's walking on the water, and the miracle of the loaves.

Much stronger in Garbe's view are the

Christian elements in later Krishnaism and other Hinduistic sects with which he deals especially in the last chapter. He sees the broad current of *bhakti* devotion as strongly influenced by Christian ideas through contact with Syrian Christians. There is grist here for the mills of modern scholars like Edmund Perry, who speak of the progressive "transfiguration" of Christ in other religions. Garbe was trying to help Christian missionaries by pointing out those Christian elements which Hindus had already made their own.

It is regrettable from the scholar's viewpoint that the footnotes in Garbe's original have been kneaded indistinguishably into the dough of the present text without references, but the extensive bibliography is valuable.

WILLIAM J. DANKER

RATIO UND FIDES: EINE UNTERSUCHUNG ÜBER DIE RATIO IN DER THEOLOGIE LUTHERS. By Bernhard Lohse. Göttingen: Vandenhoeck & Ruprecht, 1958. 141 pages. Paper. DM 13.50.

Ratio und Fides is the author's *Habilitationsschrift*, by which he qualified as lecturer at the University of Hamburg.

Luther praises reason (*ratio*) at one time, condemns it at another. Why this disparity of attitude? Lohse shows that in matters of faith Luther regarded reason as totally blind, whereas in other matters he praised it as God's greatest gift to man.

In Part I Lohse traces the development of Luther's concept of reason in his glosses to Augustine and Peter Lombard (1509—10), in his lectures on the Psalms (1513—15), on Romans (1515—16), on Galatians (1516—17), and on Hebrews (1517—18). In Part II he discusses Luther's concept of reason before the Fall, of natural man's reason after the Fall, of reason under the impact of revelation, and of reason's place in the world. The author's study has convinced him of the basic unity of Luther's dialectical statements concerning reason, though they may

at times appear to be contradictory. By adding *fides* to *ratio* the author intends to show that Luther views reason only from the vantage point of faith. Faith is the key to Luther's attitude toward reason. Reason must be held captive in obedience to Christ. If that is done, it is indeed a priceless gift of God.

L. W. SPITZ

VOODOO IN HAITI. By Alfred Metraux. Translated by Hugo Charteris. New York: Oxford University Press, 1959. 400 pages. Cloth. \$6.50.

An eminent anthropologist with a career that includes staff work at Yale and the Smithsonian Institution in addition to the Sorbonne has here brought us a scholarly, authoritative, and highly readable firsthand account of the practices of Haitian voodoo. Its history, its social framework, its supernatural world, its liturgy, and ritual, its magic and sorcery, are described in detail before a final chapter on "Voodoo and Christianity," which alone is worth the price of the book.

Living in curious symbiosis with the church, voodoo is a very real problem to the Roman Catholic clergy in Haiti. When a priest sees such things as a woman of his flock possessed by the *loa*, the voodoo deities, bending a bar of iron made red hot, it may be understandable that he looks upon this as demonic possession, while Protestants may in their turn urge the Haitian proverb, "If

you want the *loa* to leave you in peace, become a Protestant." Metraux points out, however (p. 32), that conversion, "far from being the result of a *crise de conscience*, is often no more than the expression of an exaggerated fear of spirits."

Could it be possible that voodoo's tenacious life is not only due to the failure of the Roman Catholic Church to educate its followers, as Metraux suggests, but also to the fact that straight-laced priests, recruited largely from Brittany, have failed to find a legitimate place in the church's ethos for instinctive African forms of religious expression?

WILLIAM J. DANKER

LAND BEYOND THE NILE. By Malcolm Forsberg. New York: Harper and Brothers, 1958. 232 pages. Cloth. \$3.95.

Working under the Sudan Interior Mission, Malcolm and Enid Forsberg labored among the primitive Uduks in the Sudan, fled two wars, the Ethiopian War and World War II, preached the Gospel, translated the Bible, lived the Word, trusted in the Lord when their first child sickened to the very edge of death.

After 20 years in Africa they can see some of the fruits of their labors: churches, schools, and hospitals, young couples founding a Christian village, a hopelessly backward people found to possess high talent and intelligence.

WILLIAM J. DANKER

BOOKS RECEIVED

(The mention of a book in this list acknowledges its receipt and does not preclude further discussion of its contents in the Book Review section)

Die Predigt: Tiefenpsychologische Grundlagen und Grundfragen. By Otto Haendler. Third Edition. Berlin: Verlag Alfred Töpelmann, 1960. xv and 359 pages. Cloth. DM 20.00.

The Book of Judges. By Philip J. King. New York: Paulist Press, 1960. 96 pages. Paper. 75 cents.

Studies in the Sermon on the Mount, Vol. II. By Martyn Lloyd-Jones. Grand

Rapids: Wm. B. Eerdmans Publishing Company, 1960. 337 pages. Cloth. \$4.50.

The Gospel Miracles: Studies in Matthew, Mark, and Luke. By Ronald S. Wallace. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1960. xiii and 161 pages. Cloth. \$3.50.

The Monks of Qumran: As Depicted in the Dead Sea Scrolls, With Translations in English. By Edmund F. Sutcliffe. London:

Burns and Oates, 1960. xvi and 272 pages. Cloth. 30s.

The Book of Jeremiah: Introduction and Commentary. By H. Cunliffe-Jones. New York: Macmillan Company, 1961. 287 pages. Cloth. \$3.50.

The Comprehensive Bible Concordance. Edited by Adam Clarke. Grand Rapids: Kregel Publications, 1960. 284 pages. Cloth. \$3.50. This work is reprinted by photolithography, without alterations except for an added page of instructions on the use of the work, from the supplement to William Jenks (editor), *Comprehensive Bible Commentary* (Philadelphia: J. B. Lippincott and Co., 1846). It was developed by Clarke from the earlier concordance of John Butterworth with added definitions by Alexander Cruden.

Christ Our Example. By James Stalker. Grand Rapids: Zondervan Publishing House, 1960. 332 pages. Cloth. \$2.95. Under the title of *Imago Christi*, this work by a distinguished Free Church of Scotland minister went through 19 editions by 1908. The present volume is an unaltered photolithographed reissue of the 19th edition (London: Hodder and Stoughton, 1908).

Fools for Christ: Essays on the True, the Good and the Beautiful. By Jaroslav Jan Pelikan, Junior. Philadelphia: Muhlenberg Press, [1960]. ix and 172 pages. Paper. \$1.35. A paperback reprint of the 1955 series of six essays by the University of Chicago's young Lutheran church historian in which he discusses the true, the good, and the beautiful in their relation to the holy in terms of the thought of Søren Kierkegaard, St. Paul, Fyodor Mikhaylovitch Dostoyevsky, Martin Luther, Friedrich Nietzsche, and Johann Sebastian Bach.

Two Types of Faith: A Study of the Interpenetration of Judaism and Christianity. By Martin Buber; translated from the German by Norman P. Goldhawk. New York: Harper and Brothers, 1961. 177 pages. Paper. \$1.25. This English version of an important and widely discussed work by one of the great Jewish philosophers of our time first came out a decade ago.

Kultsymbolik des Protestantismus. By Kurt Goldammer; with appendix, "Symbolik des Protestantischen Kirchengebäudes," by Klaus Wessel. Stuttgart: Anton Hiersemann, 1960. 112 pages. Paper. DM 22.00.

The Book of Josue. By Joseph J. de Vault. New York: Paulist Press, 1960. 96 pages. Paper. 75 cents.

The Book of Deuteronomy: Part 2 With a Commentary. By George S. Glanzman. New York: Paulist Press, 1960. 96 pages. Paper. 75 cents.

Children and the Bible. By Ethel L. Smither; edited by Henry B. Bullock. Nashville: Abingdon Press, 1960. 183 pages. Paper. \$1.50.

The Cross Still Stands: The Friday of the Crucifixion. By Alfred Doerffler. Grand Rapids: Baker Book House, 1960. 135 pages. Cloth. \$2.50.

The Seven Last Words. By Clarence W. Cranford. Grand Rapids: Baker Book House, 1960. 78 pages. Cloth. \$1.50.

God Among Men, trans. and ed. Bernard Murchland. Notre Dame, Ind.: Fides Publishers, 1960. 315 pages. Cloth. \$4.50.

Stories of Yesterday and Today for Juniors, ed. Alice Geer Kelsey. New York: Abingdon Press, 1961. 127 pages. Cloth. \$2.00.

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